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THE WORLD CRISIS, A CATHOLIC VIEW

A WORLD in confusion! Wars and rumors of wars! Bread riots and revolutions! Labor troubles, strikes and lockouts! Attacks upon the Church and her ministers! Destruction of churches and closing of Catholic schools and institutions! These are some of the harrowing topics referred to in the press and that form the headlines of the great dailies.

Has God left the world, the nations and the rulers thereof to their own devices? Has He become merely an "otiose" God no longer interested in the welfare of His people?

Some men have thought so. Many have left the churches and joined the ranks of the infidels, the rationalists, the Communists, or have become religiously indifferent. Their faith could not withstand the test. In the day of persecution they failed to stand before the enemy and so went down to defeat. The faith had not taken deep root in their hearts and minds. To them the words of the Parable of the Sower may be applied: "And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word, they are presently scandalized" (Matt. XIII, 21).

But the true and loyal children of the Church are not afraid. They have heard and meditated on the words of the Divine Master: "Why are you fearful, O ye of little faith?" (Matt. VIII, 26). Let us then be calm and reason together. Yes, why should we be fearful? The history of the Church of God is a history of persecution by the power and the wiles of her enemies. The enemies will not cease their plottings and nefarious attacks against the Church Militant. But we do not lose heart. Far back in the gray morning of antiquity the Royal Psalmist foretold the vain efforts of persecutors of Christ and His Church. "Why have the Gentiles raged and the peoples devised vain things? The kings of the earth stood up, and the princes met together against the Lord and against his Christ. Let us break their bonds asunder and let us cast away their yoke from us" (Ps. 2, verses 1-3).

Even setting aside for the moment the fact that Christ foretold persecutions and that the prophets of the Old Testament mentioned bit-

ter days for the elect, we can explain many of the dreadful conditions now obtaining from natural psychologic causes. Dr. James Mickel Williams has written a text on "Principles of Social Psychology, as Developed in a Study of Economic and Social Conflict." The term "social" covers the whole circle of complexities and relations constantly arising between one group or community and its component individuals, and all other groups.

It is evident, however, that the story of man on earth is not a record of friendly co-operation of group with group, but rather a story of dire conflict. Sometimes this conflict vented itself in the slaying of members of other groups and the shedding of innocent blood. Nay, even within the same family there arise strife, jealousy, contention. "Cain rose up against his brother Abel, and slew him." The Old Testament is to an extent the grim record of tribal warfare and of sanguinary conflict.

And so for untold centuries man did not co-operate with man, nor did nation live peacefully beside its neighbor. Lust for blood and lust for power led ever and again to war and the destruction of the innocent. Throughout human history we hear the bitter cry of the children and the wailing of the feeble for bread or for protection against the hand of the enemy.

Look at the map of Europe and you will see countless spots in every land marked by the cartographer as the scenes of siege, of battle, and of bloody assault. The same grim story is found in the record of African and Asiatic tribes and peoples.

The development of our own land, the occupation of new regions, the westward expansion of the nation, took a tremendous toll of human life and were accompanied by the worst manifestations of wanton greed and cruelty.

Surprise and bewilderment that we too, in our "civilized days," should behold similar exhibitions of depravity, are scarcely justified after a careful study of the pageant of human history.

But to those of the little flock of Christ who wish to remain faithful to their Christian heritage, these assaults have a deeper meaning. To them they signify but another aspect of the terrible conflict that will be waged till the end of time, between Christ and the world, light and darkness, truth and error, the forces of religion and the forces making for the

emancipation of man from moral restraint and delivering him up to his own perversities.

"You shall be as gods." This was the first great lie, spoken in Paradise, and it has spawned all the evil and horrors of which even today we are the witnesses. For that monstrous falsehood led to "the first great sin" and was the origin of all our woe. For with sin came suffering and moral and physical pain, hunger and pestilence, sickness and death.

In his splendid work "De Civitate Dei," (The City of God) St. Augustine affirms that two realms stand in opposition to each another. The one is founded on self-love and self-seeking to the exclusion of God; the other is founded on love of God and desire for eternal life in His kingdom.

We are all called to this glorious patrimony in the City Eternal. But men forfeited this exalted destiny through the sin of Adam. The natural unity of the human race was broken by "man's first disobedience" to God's high mandate not to eat of the forbidden fruit. As a consequence we have now two "hostile cities" which will be in fierce conflict till time is no more. The one of these "cities," as just stated, is ruled by self-love, the other by love of God. But we know—and this, our hope and trust and conviction, no power can take from us—that the "City of God" will outlast all governments of the world, and will progress toward the final victory foreshadowed in Christ's Resurrection and in His triumph over sin and death.

Even in Augustine's day (354-430) persecution raged against the "little flock" and the faith of many faltered. Foul accusations were made by governments and their minions against Christians. The latter were accused, even as they are today, of being a narrow and self-centered lot, opposing human progress and enlightenment. The Christians were said to be responsible for the evils that had befallen the Roman Empire. Libel and calumny were the favorite weapons against our brethren of Augustine's day, even as they are resorted to by those who now occupy the seats of the mighty. Paganism was determined to stamp out Christianity, even as those who wield the power of the strong in Russia and Germany and Mexico are determined to crush the Catholic Church.

"Ecrasez l'infâme" may or may not have been hurled against the Church by Voltaire in the eighteenth century, but the hideous and devastating attack to which it incites the rabble has been carried on ever since the inception of Christ's holy Church.

"We were prosperous under the gods," shouted the deluded victims of paganism, "but Rome perishes in Christian days." This was the charge leveled against the Christian flock after Rome had been taken by the Goths, on August 24, 410 A. D.

Unprepared to hear these accusations, and perhaps not strong in their faith, many of the simple Christians were bewildered and knew not what to reply. We see the same bewilderment, under somewhat similar conditions, in Vienna and Munich and in the realm of the Soviets today.

Then arose Augustine, the most celebrated and widely quoted Father of the Latin (Western) Church, who in 426 wrote his famous treatise, "The City of God." In the 22 books of this work the learned author convincingly proves that it was not the Christians who caused the decay and downfall of Imperial Rome. That calamity was due to the abomination of pagan cults and worships. It was hastened by pagan philosophy and the corruption of Roman (pagan) life. The saint knew the vicious life of ancient Rome and needed not to refer to the abominations described in the Satire of Petronius.

And we who belong to the same Church Augustine defended, we too must act in these times as her champions and apologists. The world, the enemies of the Christian name and especially those opposed to "organized Christianity" or to an "institutional Church," will hate us and persecute us. They will tauntingly say: "you are out of date in an age of free thought."

This is what has happened in some European countries and Mexico. The Church of God has been ostracized, declared useless for an emancipated people. Men swelled with the pride of temporary success have passed unjust laws restricting the Church in her beneficent spiritual activity. But we fear not. Tyrants have had their little day in past centuries, but their names are now no more; frequently they are held in contempt, while the Church goes on.

In the year 1922 Pope Benedict XV, analyzing the causes of the social evils and social discontent then afflicting the world, mentioned among other things the lack of brotherly love and the decay of Christian charity. In fact, according to the Holy Father these were a prolific source of the woes afflicting the world of that day. Who will deny that the cold and calculating spirit of modern materialism and even of scientific efficiency have robbed us of many of the fair fruits of that exalted virtue? In "The City of God" Saint Augustine maintained that self-love may develop to the point of contempt and rejection of God.

This has happened today. This is the besetting sin of the age—the apostasy of nations, or rather of their blinded rulers, from Almighty God. It is this perverse attitude which is largely responsible for the world crisis of today and which may bring even more terrible evils in its wake.

We admit then that the world is sick, ill at ease, disconsolate, and in dire need of the Divine Physician. Earthly remedies have proved

unavailing. Recently a man of large experience, whose business brings him in contact with people in their hour of suffering and bereavement, said to me: "Have you noticed how people today have lost the calm and patient resignation which was once more widespread? Everybody seems restless, nervous, fidgety. What would you prescribe as a remedy?"

The remedy has been pointed out in the afore-mentioned encyclical letter of Pope Benedict XV. The removal of four causes of social discontent and unrest will bring about peace for the individual as well as for society.

The four causes mentioned by the Pontiff were: lack of brotherly love, contempt for authority, the conflict of class with class, and the absorption in the pursuit of the perishable goods of this world.

Our Bishops have discussed the remedies at length in a Pastoral Letter issued in 1922. Social reconstruction, if it is to be a blessing to all groups and communities, must be based on a nobler, more Christian understanding of our social duties and obligations. It must be based on the renewal of the true Christian life and spirit in the individual. We have had repeated exhortations to do this. It is high time for every Catholic man and woman to heed the call.

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THE PRESENT ECONOMIC SYSTEM

I.

Is Poverty Due Solely to the Individual?

IN the Victorian era it was quite generally assumed that if a family were poor it was the fault of that family. Just as every corporal in Napoleon's army was supposed to carry a marshal's baton in his knapsack, so every bootblack carried a millionaire's check-book in his kit. Anyone who put his mind down to the job and was willing to make some temporary sacrifices to get a start might, like Whittington, become Lord Mayor of London, or, as the rail-splitting Lincoln and the canal boy, James A. Garfield, President of the United States. Horatio Alger's alliteratively entitled novels describing how penniless and underprivileged boys by sheer pluck attained wealth and success, sold so extensively because they fell in with a widespread conviction of the reading public.

Some Think Poverty Is Always Social In Its Causes

No doubt, it was more comfortable for Dives to be sure that Lazarus was poor because he had not been sufficiently thrifty and energetic, than to place any part of the blame upon a social organization resulting in so much comfort to himself. Nowadays, however, many have swung to the opposite of this Victorian

complacency. Those who still claim that "rugged individualism" can solve our economic problems are often considered aptly answered by the retort that "rugged individualism" leads inevitably to "ragged individuals." All blame is taken from the shoulders of the individual and placed upon social forces beyond his control. In the eyes of the advocates of this opinion, the individual can do nothing for himself, and other individuals can do very little for him, so the government must step in to redistribute wealth and make over the industrial system.

Truth Lies Between These Extremes

If *in medio stat virtus*, also *in medio stat veritas*. Often individuals are responsible for their condition of poverty¹) or competence. There are many families that have been reduced to indigence because one member lacked moral stamina, as, for example, by drinking to excess. Liquor made him quarrelsome, led to unemployment, and finally to unemployableness; or wrecked his health so that he was incapable of working. The individual is still an important factor in causing poverty or in climbing out of that condition.

On the other hand, there are innumerable cases in which the individual has done everything he possibly can, but without success. He is the victim of circumstances entirely beyond his control. Social forces are at work making him as useless as a tinder box beside matches. There is no longer any place for him in the industrial world. Like a worn out car, he is cast upon the junk heap. No matter how hard he tries, he cannot find employment. It is not that there is no work which should be done, and which he can do. For if all the ill-clad were properly clothed; if all the shivering were warmed; if all the poorly fed had a proper diet; if all the badly housed were comfortably sheltered: well, to indulge in an understatement, at least most of the unemployment would vanish.

Plenty of Work to Be Done

Persons sometimes speak of overproduction as a cause of unemployment, which in turn brings on periods when poverty is increased and intensified. However, it is not that more has been produced, with rare exceptions, than is actually needed (from a national, and certainly from a world standpoint), but only that more has been produced than can be sold at a profit. Our industrial system in this power age is one of mass production, not for use, but for sale. For production to continue at a pace to afford everyone enough income to avoid poverty, goods must be sold at a price to cover

¹) The word "poverty" is used in many different senses. Here it is taken to mean the inability to secure the food, housing, clothing, and service necessary for physical and psychological efficiency. This may vary in degree from a lack of proper dental care to utter destitution.

production; and in order that goods be sold, a sufficient number of people must not only want them, but must have the purchasing power to pay this price. The problem, then, of eliminating poverty here in the United States, with our natural resources and technical equipment, is one of distribution rather than of production.

If the national income were distributed equally, no one could afford a steam yacht or even a \$10,000 car, and consequently such articles would not be produced. But if the income were equally distributed, everyone could then afford the fundamental necessities of life, and there would be a much greater market for these necessities than there is now. On the other hand, any one individual can use only a certain amount of consumers goods—shoes, food, etc.—and if a large percentage of the total purchasing power distributed by producers goes to a few individuals who can use only a relatively small amount of consumers goods, then not enough purchasing power will go to others to buy the products of industry, business will stall, production will be curtailed, employees will be laid off, unemployment on a large scale will ensue, and we shall have a depression.

Rent And Interest Enter The Picture

Why is it that the money income of producers is distributed so unequally that 3.3% of the people receive 36% of that income? The Socialists say it is because of privately owned property; the followers of Henry George put the full responsibility on economic rent; others make interest the bad man; still others think that if we did away with profit all of our economic problems, including unemployment, would be solved. The complexity of the problem deserves a little more analysis to see if it can be determined just where the trouble lies.

Three factors combine in production: human labor, land, and capital. Laborers receive wages; owners of land receive rent; owners of capital receive interest and, if there is anything left after paying all the expenses of production, profits. Since land and capital contribute to production, it seems only reasonable that the owners of land and capital should share to some extent in what their factors have helped to produce, that is, should receive rent and interest. They may receive too large a share, or ownership may be concentrated in too few hands, but this is not to say that all rent and interest are unjust; and still less that all private ownership should be abolished. Profits, however, are not a necessary physical factor in production. The hope of profits is only a psychological incentive inducing the owners of land and capital to use or allow others to use their factors. Consequently rent and interest are on a somewhat different ethical basis from profits.

Profits As The Cause of Poverty

And there are those who think that padding the price in the hope of profits inevitably leads, in the long run, to failure to secure a sufficient number of purchasers for the product, and hence to periodic depressions. Thus Foster and Catchings, in "Business without a Buyer," give an illustration of how, in their opinion, profit-seeking works out to the ultimate disadvantage of business as a whole. They suppose a man manufacturing cheap watches with expenses of production of 80c per watch, who fixes the sales price at \$1.00. Foster and Catchings conclude that this watchmaker, and all other manufacturers, cannot sell at a profit indefinitely because they have not distributed to possible purchasers through the expenses of production (80c) enough to buy the product at a price (\$1.00) including a profit. One or a few manufacturers might do it, because in that case they would be receiving, in part, what had been distributed in expenses by others; but all manufacturers cannot do it simultaneously.

Bellamy gives a more striking example which really amounts to the same idea. In a country where water was scarce, he assumes, a few energetic men had come to own all the important sources of supply. Once, when all sources except those owned by these men had been exhausted, the thirsty people said to the few capitalists, "If only you will let us have water, we shall be your servants." The capitalists accepted the people's offer, and under their direction a big tank was built and water carried from the springs to the tank. For each bucket a man carried, he was paid a penny; but for each bucket he drew out he was charged two pennies, so that the capitalists might have their profit. When the tank was full the people were discharged, and having no wages they could not buy any water. There was a glut or overproduction, and the capitalists' profit ceased. Not until the capitalists had paid out much for guards to protect the springs, and had used much for luxurious living, was there need to employ the people again to carry more water; and not till they were re-employed did the people have more pennies to buy water and so revive the profit of the capitalists.

Undoubtedly, these illustrations are an oversimplification of a very complex matter. One point that is obscured or overlooked is that profits, as well as rent and interest, are ultimately distributed, which may account for depressions being only temporary. But, like rent and interest, they are distributed in such large amounts to so relatively few that they disturb the free flow of goods essential for prosperity. Much of the large incomes goes to buy luxuries, a portion is at least temporarily withdrawn from circulation, and a portion, seeking profitable investment, goes into tools to increase production. In any economic system where profits (and the same is true of rent and interest) dis-

tribute a large portion of the national income to a few persons, while the vast majority have low incomes from wages, there will inevitably come a time when the tank, as Bellamy supposes, will be full, and the work of hauling water will be stopped; or, as Foster and Catchings phrase it, business will be without a buyer.

Poverty Can Be Abolished By Equalizing Distribution

Poverty can be abolished only by keeping production going steadily; and production can be stabilized only by making distribution much more equal than at present. If any part is to be distributed as rent, interest or profits, then it must be much more widely distributed than at present. Before the power age, and even now with limited resources in proportion to the population, this would have meant, or would mean, an almost equal distribution if poverty were to be eliminated. With us, however, our capacity to produce is so great that everyone could escape poverty, and yet a small number could receive enough for very luxurious living. There might still be considerable variation in income—even, perhaps, up to 100 to 1 between the richest and the poorest—but certainly not such enormous differences as 40,000 to 1 as have actually occurred.

Poverty can be abolished, but only by abolishing the excessive differences between the greatest and the smallest incomes that have grown up through interest, rent and profits under a system of mass production for sale not use directed by producers and privately owned.

Attitudes of Well-To-Do Towards Poverty

A great many comfortable people can ignore the existence of poverty. They live on the right side of the tracks and never learn how the other half lives. If, now and then, the actuality of poor people is forced upon their attention, or if they read some story or statistics of poverty in their newspaper, they look upon poverty as a sort of natural phenomenon. Poor on the body politic, they think, are like fleas on a dog's body. There could, indeed, be a society in which everybody is poor, but there cannot be a society in which everybody is rich, and did not Christ say that we should always have the poor?

Others rise above this callous attitude to one of generous philanthropy. They give great sums to alleviate the sufferings of the poor—some have even said that the rich need the poor in order to exercise charity—but they look upon poverty as an individual matter. If all were sufficiently sober, thrifty and energetic no one would be poor except through some accident or illness or a natural calamity such as fire, flood or earthquake; and if all the more fortunate contributed their reasonable share to philanthropic organizations they could easily take care of the poor.

The terrible sufferings during the depression following 1929 jolted a great many persons out of this complacent attitude. Increasing numbers are coming to the conviction that society as at present organized breeds poverty as carrion breeds maggots. In their minds the elimination of poverty is impossible by converting individuals to be thrifty and other individuals to be generous. Since the cause of poverty is social, the cure must be social.

Different Views of Those Attacking Social Ills

Those who are looking for a social cure for poverty divide into two broad groups. One group is convinced that the capitalistic system can be revamped by a little legislation or by capitalists themselves voluntarily eliminating the more flagrant abuses; and the other group is even more earnestly convinced that some other system must be substituted for capitalism, although they differ by the poles as to just what should take its place.

There Ought To Be a Law About That

The first reaction of a great many persons face to face with a social problem is, in the words of Rube Goldberg's cartoon, "There ought to be a law about that!" This was the attitude of prohibitionists. Intemperance had long been a terrible national evil. Patient work through temperance societies, Sunday schools, sermons, innumerable lectures, was making some headway, but it was too slow a method for the zealous reformers. They wanted action! So they stopped all their educational work and passed the Volstead Law in the fond expectation that the problem of drinking had been eternally solved by passing a law about it.

Similarly, when faced by the problem of poverty and the crisis of a depression, the reaction of many persons was: "The government ought to do something! Let's make a law about it!" So they exhausted the alphabet naming agencies duly established by law to deal with the depression, expecting to make over capitalism and to produce a reign of plenty and justice.

(To be concluded)

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In the vigorous and persevering effort to which Pope Pius XI calls us by his repeated warnings of the Communist danger, it is important both to expose Communism itself as contrary to all rights, both human and divine, and also at the same time to contribute effectively to all the just and reasonable improvements of the condition of the working classes which Catholic social morality demands.

FR. DE LA BRIÈRE
in *Etudes*

PIUS XII ON LIBERTY

IT appears significant the present Pope, Pius XII, should less than nine months ere his election to the chair of Peter have addressed to the "Catholic Social Week of France" a document of timely import which may prove the keynote of his pontificate. Acting on behalf of the late Pius XI, the Secretary of State wrote what is in fact a comprehensive statement regarding one of the most important questions of the present—*liberty*! Unless all the signs of the time mislead us, divine Providence has assigned to Pius XII the task of defending liberty more particularly even than to his illustrious predecessors of the same name, from Pius VI onward to Pius XI. Rarely in the history of the Church has personal, religious and social liberty stood in such jeopardy of being crushed by absolutistic tendencies as is the case today. The "Leviathan" seems closer to realization than at any time since Hobbes three hundred years ago expressed his ideas regarding the autonomy of the governing power. Nor is it so certain that the democracies, in spite of the clamor they raise over the absolutism practiced in the totalitarian States, are not proceeding in a direction where liberty must give way to what may gradually develop into an omnipotent State doing the will of the majority. The danger referred to is all the greater for the hereditary democracy shares with the very "isms" many men still condemn. Communism as well as Fascism in all of its varieties are descended from a common progenitor—Liberalism. In its hands liberty was never safe. In most countries of Europe Liberalism has either persecuted the Church and Catholics or demanded they should further its policies. The New York *Nation's* editorial on the late Pope contains revealing statements pointing in the same direction. Having declared "the favor shown by him to the Austrian régime of Dollfuss and Schuschnigg and Franco indicates the Vatican's basically anti-democratic preferences," the article continues:

"Though Fascism *logically* is anti-Christian, since totalitarianism cannot permit the existence of an independent Church, too much can be made of this cleavage between the Church and the ideology of the axis. Pius XI long hoped for some *modus vivendi* with Fascism. He had a pleasant little Catholic Fascism of his own in Austria,"¹⁾

Pius XI evidently disappointed the liberal-progressive editors of the *Nation* by his neglect to co-operate with the friends of Spanish Democracy! Leaving aside mention even of the reasons responsible for the late Pope's attitude toward all of the problem-countries from the beginning of his pontificate until the day of his death, there remains the fundamental consideration to which every Pope must adhere, that

the Church is not interested in the victory of a cause, even though it may have originated on the 4th of July, 1776, or July 14, 1789, but solely in the victory of justice and a just cause. No forms of government matter according to the mind of the Church, but the principles governments profess and observe. She has no particular preference for either monarchy or a republican form of government, the latter of which is today quite generally confounded with democracy. It is *liberty*, correctly understood, the Church has been concerned with so frequently, and security against absolutism. The rights and duties which she is bound to uphold and which she has protected throughout the Christian era are sacred and untouchable, irrespective of the opinion and intentions of any individual despot or a majority howsoever constituted. This fundamental concept of Catholic thought is opposed to the prevalent idea of majority rule, now quite generally based on autonomous morality. Liberty is a mere football of changing opinions and parties wherever it has been torn from its foundation of immutable principles.

* * *

It is in the very beginning of the instructions to the conference conducted at Rouen last July appears the sentence: "Any examination of the problem (liberty) must strive to acquire an understanding of Liberalism as well as of Absolutism. But this does not mean, however, Catholics should consider the two opposed systems merely politically. They should do so in order that they may attain to a morally sound and well-reasoned opinion regarding the path to be pursued and the manner in which these conclusions may be applied to their own religious and social endeavors."

The author of these statements, now our Supreme Pontiff, expressed the opinion that such consideration of the problem permitted of numerous vistas into the nature of liberty and of human society, as well as into the attitude of the Church. "Especially in recent years," the communication continues, "the Church has in both domains defended the truth and opposed errors which, in the guise of evolution and progress, threaten liberty and do injury to society. From an investigation of this kind, the Church will emerge vindicated." In addition, the former Papal Secretary of State referred to the attacks suffered by the Church in the past hundred years and the accusation that she was the open enemy of liberty, "because she fought an agnostic Liberalism destructive of all order." "At present," the communication continues, "men begin to take account of the fact that she alone remains as the sole and greatest defender of true liberty. Which liberty is original to human personality, just as it represents the supreme gift of God to man who

¹⁾ Issue of Feb. 19., p. 194.

thereby becomes master of his actions and the noblest of all creatures. In all centuries the Church has continued the education of men in order that the conviction regarding liberty and the responsibility for their actions should be firmly anchored in their mind, with the intention of arousing them to the consciousness of the equality of rulers and the governed before God. It is in such manner transgressions of the rights of personality may best be forestalled. Even today the ancient saying of Lactantius remains true: 'It is religion alone grants liberty its strongest homestead.'

The document to which so much significance attaches duly warns Catholics not to permit themselves, because of the praise the Church is accorded at present, to indulge in a belated acceptance of Liberalism. "The Church has condemned the abuses of this concept and these condemnations must not be obscured in the face of the present danger to civil liberty. Let one quotation from the celebrated encyclical *Liber-tas* of Leo XIII suffice: 'The Church will never promote *that* liberty which leads to the liberation of man from the divine law and from the obedience due to legally constituted authority.' " In this connection the author of the message stressed what he considers "a main point," namely that "man's free will must never end in freedom from the moral law, nor should social liberties degenerate and thereby create possibilities which may do harm to the civil order and the common good." Ultimately the instructions directed to last year's Catholic Social Week of France mention the need of observing "the sound doctrine that there exists a two-fold sphere of intergradation between individual and civil liberty on the one hand and civil liberty and the organization of the common weal on the other. The civil order must never be degraded into tyranny or slavery, nor may the various members of the social organism be robbed of the rights peculiar to human nature. Nor may the exercise of these rights be so impaired that the citizens are reduced to mere mechanical instruments in the hands of a despotic power." It is indeed possible, the present Pope continued his reasoning on the subject, to strengthen authority without impairing liberty. And while he warned those to whom he addressed himself on this occasion not to condemn hastily "this or that form of government as realized at present in the organization of states," the writer again accented the thought: "It should never be overlooked that the purpose of society always is the common good which, on its part, does not differ from that of individual persons. In fact, the social organism must grant to the latter protection and the opportunity to perfect the highest human qualities, among which liberty to do good again ranks first." The closing paragraph of the document reminds Catholics both of the difficulty efforts to bring about an equitable ad-

justment between social liberties, civil order and the common good are apt to encounter and their obligation to assist in the solution of this problem. "It is," the present Pope declared, "*primarily the obligation of Catholics.*"

* * *

In a special issue of *Survey Graphic*, published on February first, Dorothy Thompson participated in "Calling America." Far from observing the injunction of that great Spanish woman, St. Theresa of Avila, "never exaggerate anything," the American writers shouts: "Nationalism is turning the whole world back to jungle. The four million refugees . . . should be recognized for what they are. They are an advancing crowd shouting a great warning:

"The jungle is growing up
the jungle is burning!"

If this is really true—and there is some truth in the statement despite the evident exaggeration—it is true only for reasons to which the present Pope referred in last year's letter. It is true because, as that saintly Pope, Pius X, stated on one occasion while still at Venice: "God is misapprehended by those in power whose pride does not permit them to bend down before Him and who believe themselves autonomous. He has been deserted by so many that perhaps no other generation of men has broken the covenant with Heaven in so ruthless a manner and no other society has cast at God more emphatically the audacious words: '*Recede a nobis*, depart from us.' (Job.)"

This is the fruit of *that* liberty which the communication intended for the Catholic Social Week of France did not neglect to mention. And this liberty will again and again oppose the efforts of Pope Pius XII to pour balm into the wounds of society and to establish good will and peace among nations. Pius XII on his part will prove himself a defender of liberty in a world which does not discriminate between the quicksand of license and the firm granite of true liberty.

F. P. KENKEL

Special social responsibilities rest upon those whom God has entrusted with an abundance of this world's goods. The teaching of the Gospel concerning riches is stern and austere. The world recognizes the claims of the rich to squander luxuriously and to accumulate avariciously as they prefer. The pagan principle is that a man may do as he likes with his own. The Catholic doctrine is that what a man has is not his own absolutely; it is a trust from God to be used for the common good. It is a sacred stewardship. Every Catholic who has wealth above the reasonable needs of his station in life should read and re-read the twelfth chapter of the Gospel of St. Luke: "Unto whomsoever much is given, of him much shall be required." (Luke XII, 48).

MOST REV. JAMES C. McGUIGAN

WARDER'S REVIEW

Symptoms

THE tolerance extended by a people to the public display of what is low and vulgar, the historian Johannes Janssen thought, constituted the most reliable criterion of their morality and intellectual standard. Applying this gauge to the things that meet our eyes on all sides at present, is it possible to avoid the conviction that our morals are bad? Those who would deny this should disprove the following statement from the Epilogue of James Truslow Adams' book "The Epic of America":

"We are today resentful towards those leaders who wrecked enterprises and lost money for us, and a very few of whom may be made scapegoats for the rest. The fact is, however, that our common life has become rotten from top to bottom."¹)

The author of these remarks closes this chapter of his book on a hopeful note. But it is rather a renewal of a political and social nature he looks to for betterment than to a spiritual regeneration. But a people corrupted according to the desire of the flesh must be renewed in the spirit of the mind if it is to regain health.

Anticipated Rise of Totalitarian State

FACE to face with the results of the terrible logic that inheres in ideas of a destructive nature, men blame not their own blindness and indifference but make scapegoats of those who have drawn inescapable conclusions from current tendencies. Today the "democracies" are more than merely impatient of the two lesser of the totalitarian States, Italy and Germany. Duce and Fuehrer are condemned fiercely by press and public. They apparently fail to understand that in Fascism and Naziism fundamental ideas of the 18th and 19th centuries, nurtured by popular opinion, have found expression.

The disquieting phenomenon of the totalitarian State, which now so astonishes men, has long cast its shadows before. Among the thoughtful who observed this shadow and realized its meaning, we find Lord Acton, whom his contemporaries thought "the incarnation of universal history." It is from one of his lectures on "Modern History," delivered at Cambridge on the eve of the present century, we quote the following observations on the subject. Having stated the Reformation and counter-Reformation had pushed religion to the front, Lord Acton continues: "But after two centuries the original theory (which, as he had previously stated, came in with the Renaissance), that government must be undivided and uncontrolled, began to prevail." He insists even this "new type" must "not be confounded with that

of Henry VIII, Philip II, or Louis XIV." Better adapted to a more rational and economic age, the lecturer asserted:

"Government so understood is the intellectual guide of the nation, the promoter of wealth, the teacher of knowledge, the guardian of morality, the mainspring of the ascending movement of man."¹)

Lord Acton saw and feared this "tremendous power, supported by millions of bayonets." It appeared to him "the greatest danger that remains to be encountered by the Anglo-Saxon race." But in spite of the influence the distinguished Liberal exerted on his generation, he did not succeed in awakening the men of his day to the danger which, since it has taken shape, is feared and hated by every nation not yet infected with the virus of the autocratic party State.

Trade Agreements Pursue Sound Policy

A generation attracted by the spectacular seems incapable of appraising correctly the inconspicuous efforts of the Secretary of State in the President's cabinet directed toward so important an end as the promotion of equitable trade relations between our country and as many other nations of the world as possible. By opposing trade agreements to the tendency of economic self-sufficiency Mr. Hull is sustaining the principle of human solidarity which stretches beyond national frontiers. Not merely economic interests are threatened by the prevalent tendency to go from the extreme of free trade to that of economic isolation; a policy of economic isolation constitutes a threat to peace and eventually to civilization. Catholics at least should remember in connection with the Secretary of State's policy the following significant remarks from the encyclical *Quadragesimo anno*:

"It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic co-operation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help."

Just as no man, as Leo XIII. agrees with St. Thomas and others, lives to himself alone in the State, no people may proclaim to be free from obligations toward other peoples, even though a nation should be self-sufficient. Nor is it reasonable, on the other hand, to oppose unrestricted competition in the nation, while tolerating or even promoting the same evil practice internationally. Both self-sufficiency and unrestricted competition, blinding men to reason and ethical considerations, ultimately cause disaster. For this is true, any nation willfully forgetful of the injunction Pius XI. expressed in the following words: "All must remember that the peoples of the earth form but one family in God," transgresses the divine law. And since there is no

¹) Loc. cit., Boston, 1937, p. 427.

¹) Acton, The Rt. Hon., Lectures on Modern History, London, 1906, p. 289.

hereafter for nations, the punishment for the evil deeds of which they are guilty is meted out to them in the course of their corporate existence. Nations too may play the part and suffer the fate of Nebuchadnezzar.

In the face of the unreasonable opposition Mr. Hull's policy to establish trade agreements experiences in some quarters, let Catholics remember the admonition expressed by the late Pope: "In international trade relations let all means be sedulously employed for the earliest possible removal of those artificial barriers to economic life which are the effects of distrust and hatred." And which, let us add, at present even individual States of our country are erecting one against the other, although such action contravenes the spirit of the Constitution. This is a return not to the so-called "dark middle ages," but to the days when royal absolutism decreed the trade policies expressed in mercantilism.

Roman Law and English Villainage

TRUE to its origin, Roman law, Karl v. Vogelsang, the noted leader of the Catholic Social School of Austria, thought, was largely urban in character and devoted to urban interests. Originally the law of a slave State, it lacked understanding of the dignity of labor and completely effaced the moral nature of the relation existing between those who are hired and their employers.¹⁾

On the other hand this moral relationship found frequent expression in Germanic laws. These, according to the noted sociologist whose training in law stood him in such good stead, could have easily been adapted to changing conditions of an economic nature. Unfortunately, the Roman law prevailed quite generally over the customary laws prevalent in Northern Europe in the Middle Ages.

The classical study on "Roman Law in Medieval Europe," by Professor Paul Vinogradoff, offers remarkable proof in favor of these statements. Having mentioned the immunity from destruction by a master of the serf's waynage, i. e., of his plow team, and that in Anglo-Saxon times the predecessor of the villain, the ceorl, was not a slave at all but had a standing against his lord in the courts of law, the distinguished scholar finds, however, that ultimately the courts, after some introductory decisions, had ended by applying strictly the rule that "villains had no civil claims against their lords and that, in law, what is held by the villain is owned by the lord." At the same time, and also under the influence of the Roman law, the reservation as to the waynage disappears. And having referred to Bracton, an early English jurist, Vinogradoff remarks his "teaching on villainage is thus very instructive, not mere-

ly from the point of view of the evolution of villain tenure, but also for estimating the practical influence of Romanesque learning on him and other English lawyers."²⁾ Hence, this scholar concludes:

"Though the status of villain was undoubtedly developed chiefly by the pressure of economic and political forces, it is clear that the study of Roman precedence played an important part in the shaping of its legal rules. To put it in another way, the historical growth of English villainage did not necessarily involve its treatment on the basis of serfdom or slavery. But the infusion of Roman doctrine made the legal treatment of villainage harder than might have been the case otherwise, while the partial reservations introduced by the emperors and admitted by Bracton did not carry much weight in practice."³⁾

Comparatively little attention has been paid by American sociologists to the influence the introduction of the Roman law into the Germanic countries of Europe exercised on the attitude of lawmakers, rulers, and those in possession of wealth and power in recent centuries. But it seems evident that the spirit of the Roman law must be conjured and driven out, in order that it may not continue to stifle both the more noble natural tendencies of man and the demands of Christian conscience opposed to the at times inhuman and then again merely legalistic attitude and demands of the Roman law regarding persons and property.

The Root of International Fear

THE events of the past twenty-five years have proven the Dominican Albert Maria Weiss—a native of Bavaria—a mentor possessed of insight and vision. Would that at least the Catholics of Germany and Austria, to whom he addressed himself, had lent their ear to his warnings. But in the heydays of their glory neither the men of the Center Party nor the representatives of the School of Muenchen-Gladbach were inclined to do so. He was considered an obscurantist by not a few who thought him a man of gloomy views. While highly respected by the members of the Christian-Social School of Austria, this stern monitor was not to the liking of the superficial majority of Austrians.

At the approach of the present century men everywhere were confident that hereafter "the brotherhood of man" would prevail in the civilized world, based on the needs of human intercourse and fortified by international law, both private and public. The palace erected in The Hague with funds contributed by Andrew Carnegie appeared to the optimistic humanitarians of that day the symbol of the approaching era of universal peace and, of course, of plenty, based on mutual understanding anchored in international treaties. Today a disillusioned generation of men stands aghast, startled by

1) Die sozial. Lehren d. Freih. Karl v. Vogelsang. 2. ed. Vienna, 1938, pp. 107-08.

2) Vinogradoff, P., loc. cit., Oxford, 1929, p. 113.

3) Ibid., p. 114.

the realization that the means on which such great hopes had been founded have proven so weak and unavailing. The inevitableness of all this Fr. Weiss foresaw.

Writing many years ago, the distinguished defender and promoter of the Christian Social Order declared:

"Any State demanding that international covenants must and expecting that they will be respected by other nations, would merely appear ridiculous."

Because no one, Weiss wrote, "could deny that in international law Machiavellism is unavoidable, as soon as the connection of law with morality and, therefore, the obligation imposed on conscience, is denied." "If what Lasson (a well known jurist of his day) says is true," he continues, "namely that the mutual state of nations depends entirely upon power and sagacity, then indeed there exist for them no moral obligations and consequently no obligations of justice." Having developed this thought still further, its author ultimately declares:

"Therefore every State must be prepared to meet the attacks of every other State as soon as self-interest counsels the adoption of such a course."¹⁾

Weiss warned his readers, however brutal and objectionable this conclusion might appear to them, it was nevertheless inescapable. "Whenever law is divorced from religion and morality," he added, "every possibility why a covenant should be, i. e., why it should of itself be binding, is cut off."

The evident truth of these remarks "the world" has been and is still unwilling to take to heart in spite of the experiences not alone of recent years but of recent centuries. Machiavellism is no new doctrine.

CONTEMPORARY OPINION

Our criticism of capitalism has thus far confined itself to the capitalistic abuse of technique. But its evil lies much deeper than that. We are not merely condemning capitalism because of its technical faults and because of some moral failings; we are condemning it as a complete perversion of the economic order.

An economics aiming at the human person will recognize the fundamental position held by economic needs in the totality of a person's needs. It will therefore always regulate its implements, both as to functioning and as to orientation, in reference to the person and to the person's needs. The economics of capitalism, on the contrary, tends completely to ignore the person and to organize itself for a single quantitative and impersonal goal: profit.

EMMANUEL MOUNIER
A Personalist Manifesto²⁾

¹⁾ Soziale Frage u. soziale Ordnung. Vol. II, pp. 1063-64. 4. ed. Freib. i. Br., 1904.

²⁾ New York, 1938, p. 179.

The Church is emphatic in endorsing the right of labor to organize itself for the maintenance of its legitimate interests. Labor unions should be cordially accepted as a necessary means of protecting workers against oppression by capital. The faults of labor unions are not a reason why they should be wholly condemned, or why a grudging resistance should be set up against every step forward which the unions endeavor to make. The labor unions are democratic organizations and, as in political democracy, their success or failure in furthering the common good depends on the quality of their leadership. Apathy and negligence of the rank-and-file membership may leave the direction of union policy to small groups and officials with meagre competence, mistaken principles and, sometime, partisan and personal aims. Members should take an active interest in the affairs of the unions if they are to be really democratic, and good Catholics who fit themselves for the service of their fellows in positions of leadership are to be commended. Pastors should encourage Catholic men and women who devote themselves to this important field of social action.

MOST REV. JAMES C. McGUIGAN,
Archbishop of Toronto¹⁾

The rapidity with which Sweden overcame the last depression attracted world attention and gave rise to sometimes perhaps too glowing valuations of the expansionist policy the Social-Democratic Government in that country applied to counteract the decline in production and to fill out the gap in purchasing power. This policy was undoubtedly successful in speeding the departure of the depression, but it had both internal and external handicaps.

Plans had to be prepared hurriedly, for the Government had but newly been installed in office, and they were consequently not so judiciously selected and composed as they might have been had more time been available. Some difficulty was experienced in applying them locally where aid was most needed; and furthermore they were of such a nature that they could not prevent a very considerable increase in unemployment during the winter months when, on account of the climate, much building and other outdoor work have to be suspended.

But the worst difficulties were the external ones. The proposals gave rise to a great debate, and it was not until five months had passed, during which the depression was at its worst, that the Government and the Parliament could see eye to eye, the Social-Democrats being in a minority. And then very considerable portions of the Government's expansionist plans were subjected to several more months of waiting until a protracted building stoppage could be settled.

The lessons of this experience were taken

¹⁾ From Lenten Pastoral, 1939.

very thoroughly to heart. Hardly had the trade and industry of the country been restored to a more stable condition than the Government instituted a national inventory of public works to be carried out within the next ten years. The idea behind this grand stocktaking enterprise was that suitable works could be included in an anti-depression program and, if a new slump came, could be put in hand earlier than otherwise. It was found that the works actually planned and projected by the State and other public authorities offered immense scope for such a policy.

*The Producer*¹⁾

All changes brought about during the last 200 years by the machine have led in the same direction, towards making the processes and operations by means of which the majority of us earn our livelihood unpleasant, monotonous and deadening. Inevitably, therefore, the ordinary man adopts towards his job the attitude that it is something to be tolerated since by means of it he is enabled to live. But it is forgotten as quickly and as much as possible after leaving the factory gate. When he is working, that is not the time he is living. His real life begins only when he has had his tea and he can decide what to do with his evening, or at the week-ends when work is one-and-a-half-days' distant. His life has become divided into two parts, the one hated or at the best tolerated, but which cannot be escaped since his whole existence depends upon it, the other his leisure, becoming increasingly important as a means towards finding the satisfaction and purpose lacking from his daily occupation.

At the same time that these changes have been taking place in the nature of work and its impact, important developments have occurred in the field of leisure. Religion has declined from the prominent place it formerly occupied, the time which was once spent in church or chapel going is now free for other pursuits, and the comfort derived from the message of the Churches is no longer found.

What has taken the place of the earlier pastimes and amusements? The answer stares us in the face when we walk along almost any street, in the shape of cinemas, stadiums, amusement halls. From being spontaneously evolved leisure is now commercially exploited for profit. The only standard consulted is whether a project will bring in money. Any attention that is given to taste is always within the overriding consideration of whether a display of taste will be profitable.

HENRY DURANT
*The Problem of Leisure*²⁾

¹⁾ *Journal of Co-operative Business*, Manchester, Eng. "Planning Against Depression," Vol. XXII, No. 7.

²⁾ In *The People's Year Book*, Manchester, 1939, pp. 112-113.

The depression found a large number of farmers operating on a highly mechanized basis, with the necessity for cash purchasing power and little or no cash income. Tax delinquencies became widespread and heavy. There was over-expansion of credit. Local financing collapsed because of the almost universal failure of the banks. Mortgage indebtedness mounted. Low farm prices prevailed. When drought struck, it became necessary to liquidate stock in great numbers because of failure of pastures and lack of other feed. These conditions brought ruin to many farmers who had for years been making a substantial living. For those living on poor land the struggle for a living was increasingly difficult and certain areas were practically depopulated. There have always been many farmers in the United States living near the poverty line, but until a few years ago farmers in this area absorbed their own suffering with little outside help. When because of drought and depression a situation prevailed in agriculture that has never been previously duplicated, these families found themselves helpless in the face of events over which they had no control and those who could do so moved, as people of this country have for generations—because they hoped to better themselves.

They follow the road of the pioneer, but the old frontier of mines and forests and homesteads is gone. The seemingly inexhaustible resources that beckoned the early settlers to the West are no longer free for the taking—and working. Two-fifths of all the farms in the United States belong to the speculative group; they are owned by banks, corporations, and individual absentee owners.

HAZEL A. HENDRICKS
*Children's Bureau, U. S. Dept. of Labor*¹⁾

As for moral and intellectual progress, there is, of course, no certainty of that. We may, for all we know to the contrary, be the marvel of posterity for our moral and intellectual pioneering work. It is also possible that posterity will look on us as dwarfs who received an inheritance from giants and who, unable to make use of it, scattered it to the winds. We cannot tell. All we know is that in these matters there has been progress and retrogression and progress and retrogression in the past, and that, after a long period of years—not a generation but a millennium or two—the world seems somewhat to have gone forward. The future is not always better than the past, but I think the distant future—I do not know how far distant—is.

Y. Y.
New Statesman and Nation

¹⁾ "Behold the American Pariah," *Social Work Today*, March, 1939, pp. 11-12.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

Commendation for the National Catholic Rural Life Conference has been received from His Eminence, Cardinal Pizzardo, head of the Central Office of Catholic Action in Rome, by Most Rev. Edwin V. O'Hara, honorary president of the Conference.

Cardinal Pizzardo affirms that "this splendid organization, of which Your Excellency is the honorary president and Rt. Rev. Msgr. Luigi Ligutti the effective president for this year, represents a truly Catholic attempt to assist the rural workers both materially and spiritually. The work which it has done to preserve and advance the Catholic faith in those rural districts where Catholics are few is worthy of special praise."

Marseilles, chief seaport of France, will be the scene of the International Congress of Sea Apostolate organizers next fall, according to an announcement from the London office of the Apostleship of the Sea. The congress will be devoted primarily to a consideration of the living conditions of seafarers, both fishermen and mercantile, and also their families, in the chief maritime countries of the world.

In preparation for the congress questionnaires pertaining to the spiritual, economic, professional and other phases of the proposed study have been sent to organizers in a score of countries.

Under the sponsorship of Most Rev. Joseph E. Ritter, Bishop of Indianapolis, the Catholic Conference on Industrial Problems conducted a two-day regional conference in Indianapolis on Feb. 27-28. A total of six sessions, including a dinner meeting, were held. Included among the topics discussed were American Economic Life, Industry's Plan for the Future, Youth and Industry, Labor-Employer Co-operation, the Wage and Hour Law, Proposed Labor Legislation, Social Security, duties of the Catholic laity, and a number of addresses expounding particular aspects of the social encyclicals.

A large number of priests, Catholic laymen and laywomen, as well as labor leaders and business executives, participated in the program. On the second day a symposium on "Ways and Means to Bring about the Christian Order" was conducted, and at the banquet in the evening Bishop Ritter explained the Bishops' program. A similar conference was held in Detroit in January.

"Man and Modern Secularism" has been selected as the theme of the biennial convention of the Natl. Cath. Alumni Federation, to meet in New York City on Oct. 26-29. The conflict of the two cultures considered especially in relation to education will be the principal exposition, an announcement states. The Federation is composed of constituent branches among alumni of Catholic colleges and universities throughout the country.

"The convention will develop as a unitary purpose the antithesis between the two cultures that are now openly at war everywhere in the world," according to the preliminary bulletin issued by the organization. "The convention will analyze the fundamental charac-

teristics of each and point out the chief instances in which these characteristics appear."

Among topics scheduled for discussion at public meetings are Messianic Secularism, the Conflict of the Cultures, State Absolutism and Atheistic Communism—the Outcome of Secularism, the Mind of the Church, the Function of Catholic Education, and the Duties and Responsibilities of College Men. In addition, six panel discussions have also been scheduled.

The first truly international congress of the International Academy of Christian Sociologists will take place in England, at Burnham, Bucks, this summer. The general subject of the meeting, in which noted European and American sociologists will participate, is "Christianity and its influence on society and social reforms in the world today." Prominent speakers will discuss various phases of this topic, basing their remarks on conditions obtaining in individual countries.

An autonomous section of the Academy has been established in this country, with headquarters in New York. Rev. Fr. Ward, C.S.P., editor of the magazine *Wisdom*, is the chairman. The first conference of this group will be held this summer at Graymoor, N. Y., motherhouse of the Society of the Atonement.

OLD-AGE INSURANCE

Social Security taxation for old-age insurance under the Federal law was severely criticized at a congressional hearing on March 10th by undergraduate spokesmen for the student body of American colleges and universities. Youths earning their education by working for fraternities did not want to begin their provisions for old age while they were earning their education by waiting on tables and tending furnaces, the Ways and Means Committee was told by a delegation.

Representatives from Amherst, Williams, Wesleyan and the University of Maryland said they spoke for working students throughout the country. The swift, concise exposition of their case drew compliments from every member of the committee, the *N. Y. Times* reported.

THE TOTALITARIAN STATE

The Fascist Grand Council of Italy has issued an "Educational Charter" designed to systematize the complete process of bringing up children as docile subjects of the totalitarian State. School attendance is compulsory up to fourteen; and children during this period must also be attached to the G.I.L.—the Fascist Organization for the Training of Youth in Italy. From 14 to 21 the boy or girl, whether remaining at school or not, continues to receive compulsory indoctrination from the G.I.L., at any rate until he or she proceeds to a university, and becomes a compulsory member of the G.U.F.—the Fascist University Groups.

In all schools—elementary, secondary and high schools are the three grades—there is to be manual training, and all pupils are to serve periods of labor in workshops or other industrial enterprises. The underlying principles are said to be the affirmation that all citizens are to regard labor as a social duty and the narrowing of the distance between social classes.

All stages of education are to be open to the children of poor as well as rich families, in accordance with ability; and the privileges of the wealthy in the educational sphere are to be abolished. Thus the Fascist educational scheme links together a considerable narrowing of class differences and a complete indoctrination of all pupils from the earliest age with Fascist ideas.

STATE MEDICINE

Even Nazi Germany does not consider clinics and contract physicians preferable to a system of free choice. In an article on the "Introduction of German Sickness Insurance into Austria," Dr. Paul Petersilie, writing in the *Deutsches Aerzteblatt*, emphasizes the fact that one of the first changes to be made in Austria was the abolition of the clinics and the district physicians in Vienna.

Under the clinic system contract physicians were required to maintain regular hours. When physicians were changed "a patient who, in the course of a continuous treatment, was required to visit the clinic more than once could not depend on always being treated by the same physician." In Germany physicians had already decided that this sort of medical care was ineffective and that clinic treatment and the maintenance of contract physicians were not in the interests of the insured. The German sickness insurance administration has insisted that in the interests of the insured the clinics should be abolished and free choice of physician should be introduced universally throughout Austria.

The 710 delegates attending the 34th annual convention of the Saskatchewan Association of Rural Municipalities, conducted at Regina on Mar. 9th, approved a plan of State medicine according to which every person in a municipality will be eligible for medical service at an annual cost of \$5 per person, the money to be raised by direct taxation—and not by land taxes—by each municipality. The expense would be borne in part by the Government. Legislation enabling such a municipal plan will be introduced into the legislature shortly, the convention was informed.

TAXATION

Although still the principal source of local tax revenue, the property tax has been relegated to fifth place among state tax revenue sources, the Federation of Tax Administrators reported recently. The total annual yield of the real property tax in the 37 states where it is used for state purposes is placed at about \$200,000,000. Newer taxes, topped by the gasoline levy, have superseded the property tax as the major revenue source. The four leading taxes, the Federation points out, are all the products of the present century and most of them of the last 20 years.

The gasoline tax, for example, was first adopted by Oregon in 1919, but during the next ten years was taken up by all 48 states. Motor vehicle license taxes, second ranking source which in 1936 produced \$359,783,000, were adopted in all states between 1901 and 1921 to meet the demand for improved highways. Although applied in only 23 states, the sales tax now ranks as the third most important state tax revenue source, and is the chief revenue producer in most of those states where it is in effect. The total annual sales tax yield for the 23 states is about \$350,000,000.

The fourth ranking tax—that on incomes—was adopted by 11 states before 1920. Like several other

taxes, however, it became widely used following the depression of 1929 when 16 more states added it to their statutes.

DANGER OF PROGNOSTICATION

Too much forecasting, or attempted forecasting, is one of the troubles of business, says Malcolm P. McNair, Harvard professor of marketing. He believes that business cycles are accentuated by chart readers who hang breathlessly on the words of business forecasters.

Businessmen read the forecasters' charts with the same simple faith that the astrologers read the stars, says Professor Malcolm, with the result that many of them move in the same direction at the same time, thus accentuating booms and reactions.

"This same objection," comments the editor of the *Nebraska Union Farmer*, "has frequently been raised to the guesses made by the Department of Agriculture, issued as forecasts and outlook reports. If farmers pay any attention to these forecasts, the tendency is to cause them to swing this way and that in masses, whereas if left to exercise their own judgment some would go one way and some another, and the general trend would not be so likely to fluctuate so violently."

NUTRITION

The League of Nations continues to pursue its inquiries into the problem of nutrition. Its latest report on the subject stresses especially the need for a more diversified agricultural system in most of the peasant countries and in other countries producing largely for export. "Monoculture," as it has long been called in France, leads to monotony of diet and to a deficiency in protective foods.

This deficiency exists almost everywhere, but is at its worst in the food exporting areas where standards of technique are relatively low. France, according to the report, appears to come off best in relation to the national income, largely because of the high general level of efficiency in the preparation of food. The United States, despite a high food expenditure, comes off badly in respect of nutrition, mainly because of wasteful choice and preparation.

HOURS OF LABOR

According to the National Bureau of Economic Research, there has been achieved in the past 50 years a reduction of about one-third in the number of hours making up the full-time week of American industrial workers. In round numbers the average full-time work week in industry 50 years ago was made up of 60 hours while now it is about 40 hours. Since 1890 the history of the length of the average work week is one of a series of almost unbroken declines. There were two periods of especially rapid decline, and one of slow decline. The two periods of rapid decline were those of the prosperity years of the war, and those of the depression years of this decade. The period of unusually slow decline was the prosperity decade of the 1920's.

"One may well wonder, remarks the Cleveland Trust Company's *Business Bulletin*, "how long and how far the declining trend will continue in its downward course, and at what level it will result in a work week that is demonstrably too short to permit the amount of production that is necessary to sustain an advanc-

ing standard of living. It seems clear that in the 40 years from 1890 to 1930 the almost constant shortening of the hours of work did not result in any harmful curtailment of industrial production. Nevertheless it seems even more clear that there must be some level at which such a result would develop."

NIGHT-WORK

In the future, the baking of bread and confectionery can be done at night only in Great Britain if: (1) employees do not work at night for more than five nights in any week, or (2) employees do not work at nights except on Friday night, or between 4 a. m. and 5 a. m. on any day of the week, or (3) employees work on a system of alternative shifts. In all other circumstances night-work is illegal.

The Act comes into force at the beginning of 1940, unless Parliament decides to make it operate earlier on learning that a Trade Board has been established in the trade.

MINIMUM WAGE

A minimum wage of 36 cents an hour in the New York metropolitan area, graduated down to 33 cents in communities under 10,000 population, and a forty-hour week, were announced by Miss Frieda S. Miller, State Industrial Commissioner, for the 6,900 women and minors employed in the cleaning and dyeing industry in New York State.

Under the order, which will take effect May 8, the wage differentials will be eliminated gradually so that 36 cents will be the universal minimum by next Jan. 1. Overtime will be paid for at no less than one and a quarter times the regular rate. Women store clerks employed on split shifts, about 1,035 women in the State, will get the overtime rate for every hour worked. Employees must be paid for waiting time.

WORKERS' INCOME

The University of Bristol [England] Social Survey, the preliminary results of which were published recently, shows that four-fifths of the total population of Bristol consists of working-class families. These are divided according to income into:

Comfortably off, 12%; Sufficient for ordinary living, 56%; Insufficient, hard put to it to make a decent home, 21%; In poverty, 11%. If Public Assistance allowances were ignored in calculating the family incomes, the percentage below the poverty line would be increased to 12.1.

Enquiry into the causes of poverty among the Bristol families shows unemployment as the largest, affecting nearly a third; wages insufficient to maintain the needs of the family come next, followed by old age (an old-age pension barely covers needs apart from rent), and families with no adult earner. The poverty percentage rises sharply with increase in the size of family, and the authors therefore urge a system of family allowances.

NATIONAL LABOR RELATIONS BOARD

On February 25th the Associated Press reported Representative Leland M. Ford, of California, put into that day's *Congressional Record* a newspaper story quoting Dr. Towne Nylander, regional director of the National Labor Relations Board for Southern California, as

saying that "when we go into a hearing the employer hasn't got a chance." The story quotes Nylander as saying in an address at Inglewood, Calif.:

"There's never a scintilla of doubt as to the employer's guilt. Unless they amend the act we will get to the rest of the employers we have not yet been able to reach." Nylander, the story says, holds it to be the function of the NLRB, and of his office particularly, to align itself with the employe and against the employer.

Roy Rosenberg, managing editor of the newspaper whose report of Dr. Nylander's speech has been inserted in the *Congressional Record*, said he "covered" the forum for his paper and sent a copy of the story to Dr. Nylander. He added that the chairman of the forum and the principal of the school where it was held congratulated the paper on its accurate story.

CO-OPERATION

The Federal Council's Committee on the Church and Co-operatives held the annual luncheon of its "Fellowship Associates," who contribute to the support of its work, in Chicago on February 7. Mr. E. R. Bowen, General Secretary of The Co-operative League of the U.S.A., was the principal speaker.

Activities for the past year, as reported, included the arranging of ten special conferences on The Church and Consumers Co-operation in Washington, D. C.; New York; St. Louis; Columbus; Boston and other cities; the publication and wide distribution of special literature on the ethical aspects of the movement and promotion of study tours to co-operatives in the United States and Nova Scotia. The Committee also collected and forwarded \$1,000 as a Christmas gift to the work of Dr. Kagawa in Japan.

THE CO-OPERATIVE PRESS

According to the figures published in the "International Directory of the Co-operative Press," the circumstances of a changing social order, political unrest and economic depression have combined to hinder the growth of co-operative journalistic activities. The Directory lists 726 co-operative journals in 31 countries as against 1009 in 33 countries in the previous edition. Germany's co-op. press is, unfortunately, not recorded at all.

In spite of the diminished number of journals the total circulation has increased from 8½ million to 9½ million copies produced. This increase is remarkable for the fact of the omission of the 1½ million circulation of the German co-op. journal *Volksblatt*. In about a dozen countries a splendid development has occurred, namely, a new form of a Family and Popular Journal. In Japan one such journal, called *Light of the Homes*, has a circulation of over thirteen million copies.

LUXURY

The Wm. Wrigley Jr. Company, manufacturers of chewing gum, have reported for 1938 consolidated net earnings of \$7,653,780, equal to \$3.82 a share of capital stock after provisions for depreciation and taxes. This compared with \$8,743,590, or \$4.37 a share, in 1937.

Net 1938 earnings were charged with the regular dividend of \$3 a share and three extra dividends of 25 cents each. These dividends amounted to \$7,347,990. Excess earnings over dividends paid, to be added to earned surplus, totaled \$305,790.

HISTORICAL STUDIES AND NOTES

RECOLLECTIONS OF A LONG LIFE

[The following account is a remarkable document in more ways than one. At once a graphic picture of conditions obtaining some 60 or 70 years ago in the Northwest, and a biography of one of the race of hardy pioneers, the chronicle of events is moreover a human interest story of rare value. Written in simple, forceful language, it delineates sharply the character of its author: a man of deep-seated faith, firm convictions and integrity whose life has been an open page, a man who saw the country develop and who contributed his honest share towards its progress. Written at our urging, we are withholding the author's name and have deleted the names of most cities, towns, etc.—Editor, *C. B. & S. J.*]

I.

I was born Oct. 10, 1860, in Calumet County, Wisconsin, and baptized in a little village in that State but I have never seen the place of my baptism.

My father's name was George, born on the 27th of September, 1812, at Prockendorf, Kreis Neisse, Regierungsbezirk Oppeln, Silesia, Germany. My mother's name was Maria . . . , born 18th of February, 1819, in the same village.

They were married in Prockendorf in 1841, the exact date I do not know. They immigrated to the United States in 1856 on a sail boat, traveling in second-deck and meeting all the hardships that were connected with ocean travel in those days, being between six and seven weeks on the water. They landed in New York, and from there went to Milwaukee; the dates I can not tell, for this is only what my mother told us. From Milwaukee they went to Calumet County, and in the thick woods put up a one-room loghouse. The land was not yet surveyed, so they simply started to clear a little for planting. It was mostly heavy maple woods. Mother said they used to tap the trees to get the sugar water to cook maple syrup.

In 1863 they moved to Stearns County, Minnesota, and lived on a rented farm on the edge of the woods in a loghouse. The place was called It was a valley, a strip of prairie; there was a little church called St. James I think, and a little school house. My memory goes back to 1865 when my brother, the oldest one, came back from the Civil War. His name was Joseph. He went to war as a substitute for Wm., who married my oldest sister. And Peter also came back from the Civil War, and married my second oldest sister.

One Sunday afternoon a pig started to scream for dear life, so everybody ran out back of the house towards the stable; there they saw a bear carrying the pig with his mouth and front legs, running on his hind legs. They took the gun, an army rifle, muzzle loader, and also the dog and went after the bear; they got the pig but did not get their bear. They had to kill the pig; it had a few holes in its windpipe and would have died. By killing it they could use

the meat. That is the first recollection of the early boyhood.

Shortly after that the children and neighbors' children were playing Indians with bows and arrows and I was shot in my right ear and it punctured the drum. Our neighbor's boy fared worse; he got shot in the eye. There were no eye doctors in the surrounding country, so he went totally blind.

My father bought a farm in the neighborhood about 1864 or '65; there we lived in a loghouse, slept in a cold room. We had no heating stove, only a kitchen stove. I can remember the covering, filled with chaf from oats straw; it was heavy but it kept us warm. Our house was near the State road. My father was a shoemaker by trade; he used to mend and make new shoes and boots, during the winter mostly.

Our meals were very meagre at times. Sometimes we made a meal out of thick sour milk and boiled potatoes. For we had only one cow and half of the year she was dry and there was no milk or butter. I can remember when we made a meal by dipping bread in water and putting a little salt on it for lunch. We had a 20-acre meadow about two miles away from our home, with a little stream running through it, about eight or ten feet wide, in some places wider. In spring as soon as the ice went out the stream, called the Watop, was full of suckers. We used to spear them, since that was the only way we could catch them. They weren't much good to eat. Sometimes we did eat a few and the rest we used to feed to the pigs. The Watop was a nice clear water stream in, a small village five miles east of us. Where the the Watop runs through to the Mississippi they had it dammed and that little Watop used to run a saw mill and a flour mill. In 1935 I went through there to see what it looked like. The mills were gone and the stream was dry.

As I said before, we lived on the State road which runs from to and farther west. My father used to sell whiskey to transients on the State road at five cents per glass, giving them about four times as much as you get now for ten cents, for there was no duty or license. You could get a gallon of good whiskey for 75 cents to \$1.00.

In summer trains of two-wheeled crude wooden ox-cars used to come from the West. You could hear the squeak before you saw them; these people came from the Red River and Winnipeg. We used to call them half-breeds. They sold furs and other things at and bought supplies and started for home, but they never molested anybody as far as I know. When they found a vacant spot of prairie they stopped over night, made a fire and prepared their meal; next morning they went on their journey squeaking along to the west.

I went to school but did not learn much. Just

reading and writing and a little multiplication and division; I never learned spelling. We had a teacher with a temper which he could not control; he used to beat some of the boys with a ruler or more often make them go into the brush and cut sticks with which he would beat them as they lay across a bench, and if the stick broke sometimes he made them go and cut another one and thrashed them until they could hardly sit any more. And one time some boy threw a stone and broke a pane of glass and he could not find out who did it so the whole school got a beating. But some of the boys were so afraid of him that when they were called on to recite their lesson they used to shiver with fear. Somehow I never got a hard licking. The teacher's name was Matthias Gans. Finally he was elected county treasurer and we rejoiced; the next teacher was a good-natured one.

When I was ten years old I used to help hoe the corn by hand; there were no cultivators. I used to go barefoot all summer and in the evening I'd be sent to get the cow. I had to walk barefoot through woods and shrubbery to find her until I heard the bell. In those days the fields were fenced with heavy rail fencing and cattle were left to run in the woods. In winter I used to haul logs to the saw mill at . . . five miles away. These logs were sawed into boards for building sheds. Some oak logs were sawed in different thicknesses for making bobsleds and harrows and so forth.

In 1870 my oldest brother got married and took over the farm. In 1871, in April, I was sent to . . . about 30 miles west (we walked it in the slush as it was thawing) to stay with a young wife living alone in the woods, in a shanty that had a grass roof. Her husband was working on a farm at . . . about five miles away and the young woman was afraid to be alone, for the nearest bachelor was about a mile away. One day the grass roof started to burn from the stove pipe; luckily we got the fire out. Then we went in the woods and peeled the bark off some elm trees and covered the roof. That summer they built the first railroad from St. Cloud to Manitoba and in fall laid the rails. On a Saturday evening in September we rode along on the work train, made up of flat cars. We fell asleep on the cars; they stopped at . . . while we were sleeping. So we landed at . . . at about nine o'clock and had to walk home 13 miles. We woke up after we left . . . but did not dare to jump off. I was 11 years old at the time.

In January, 1872, I was sent to . . . again with a pair of oxen and a sled. I went through what we called the Indian woods; there was just a trail and it was snowing all day, on a Saturday, and it got dark and I did not know where I was. All at once I saw a light; I felt relieved, turned in and the people were very good. They took me in the house and gave me a

good supper and the boys unhitched the oxen and put them in a stable for they had had no water or food all day. Next morning one of the boys went with me for a ways to put me on the right road and I got to my destination about Sunday noon. I spent about two weeks in the woods hauling tamarack rails, making one trip a day. Then I went home again.

About clothing. Mother made our clothing partly out of old clothing. She was a wool spinner, spinning most all winter off and on and she used to dye the spinning yarn mostly blue, with indigo, and she knitted all our stockings and mittens and shawls to keep us warm while going to school. My oldest brother got married in 1870 and stayed on the farm with mother and the children. That went all right for a couple of years and then the young woman slapped my mother and finally mother had to leave with the children and make a homestead. I stayed with my brother until 1875.

We used to have a great time the 4th of July going to . . . The blacksmith there had two anvils with a hole on the top. He would put the one anvil in an open space or vacant lot, fill the hole with powder and set the other anvil on top. With an iron rod which he heated at the end in a little fire he kept going for that purpose, he would light the powder. And as it went off the top anvil would fly high in the air. And we children bought a few packages of Chinese firecrackers; so that was the way we spent the 4th of July until dark, then we walked four miles home.

In June we used to make our hay, which had to be cut by hand. When dry, we raked it together and put it in heaps, and after that we stacked it. In winter we used to haul it home. Some had to cut the grain with the cradle and bind it by hand. We had a New York reaper later with which we would shave the grain off when there was enough to make a bushel. Sometimes the weather was so hot that we could not bind in the afternoon. So we went to bind it in the evening, after sundown. When the dew came the straw would not break; then we stacked it to let it sweat before thrashing. Corn also was cut by hand with a sickle or brush scythe and then picked up and put in a shock to let it dry before husking.

Thrashing was always a glorious time, for the neighbors used to help each other. There always was a gallon of whiskey on hand to treat the thrashers at intervals and lunch was served at ten o'clock and four in the afternoon. One morning about ten o'clock the county officials came along while we were thrashing, campaigning with five gallons of whiskey and we had to stop the machine. The bottle went around three or four times and we started thrashing again, but it would not work. The man at the bushel fell over and spilled the wheat. I threw a bundle accidentally crossways in the cylinder and the machine was stuck

for a while. So we had to abandon the thrashing till after dinner. We used to have dances off and on at the farm houses. Some one would play the accordion or fiddle. One time we had a dance on Sunday evening; we always had a keg of beer for the dance. When I got home the sun was shining. That was when I was working for my brother-in-law and he sent me leading a cow for a couple of miles and I fell asleep while walking and ran my head against the fence; then I woke up. In those days all the fields were fenced in with heavy rail fences. The highways were mostly between two fences and in winter the road would be filled up with snow as high as the fence. We had to drive through the fields.

(To be concluded)

OUR SECOND LITERATURE

THE twilight that has engulfed all things German-American has almost obliterated our knowledge of a literature which, even excluding the books printed in German in our country in the 18th century, flourished for almost a hundred years. But it was always something apart, although the *Literary Digest* referred to it in 1906 as "our second literature." The article speaks of "a most curious fact, and one that is almost unknown among Anglo-Americans," i. e., "the growth, side by side with our own of a second literature of high value and rooting in a most distant past." "The German," as a writer in the *Boston Transcript* expressed it, "has brought with him to America not only his leather apron or his bookcase but his Nightingale as well."

The now defunct weekly also quotes the *Seawanee Review* as saying that the fate of the German poet in America "is not without elements of pathos." "He is," as the *Transcript* added, "shut off from immediate recognition in Germany by the suspicion with which the Fatherland treats its wandered sons in the Republic; and self-debarred from most American readers by the very medium of his art."

However, German-American literature did not, by any means, consist merely of poetry. There is no field of literature or research which German-Americans did not cultivate. Nor did the second American generation neglect to produce authors writing in German. Not a few books by German-Americans were published in Germany; so distinguished a publisher as Cotta, who brought out the original editions of Goethe, Schiller, Uhland, and others, also published the poems and reminiscences of Hugo Bertsch, for instance.

It was of this German-American poet and writer, who worked as a furrier, the *Associated Press* reported at the time of his death in Brooklyn in August, 1935, he had, after business hours, "written works which were translated from German into French, Italian, Polish, Norwegian, and Danish, but never into Eng-

lish." His autobiographical "Bilderbogen aus meinem Leben" add to our knowledge of that large class of men who, during the past hundred years, labored in the interest of their fellowmen and were looked down upon, because they were mere casuals who did nothing better than—build our canals and railroads.

So little attention has been paid to German-American literature by any but German-Americans that few public and institutional libraries contain worth-while collections of books by German-American authors.

EARLY SOCIAL ACTION GROUP

A veritable mine of information on many things pertaining to the history of German speaking Catholics in our country, Fr. John F. Byrne's, C.S.S.R., volume on "The Redemptorist Centenaries: 1732: Founding of the Congregation of the Most Holy Redeemer; 1832: Establishment in the United States," has not, we believe, received the recognition it deserves. It is especially rich in references to the activity of the members of the Congregation in such cities as Buffalo, Rochester, Baltimore, etc., where the C. V. was founded and organized.

It was at Buffalo the Redemptorist Fr. Albert Stern in 1898 conceived the idea of founding a federation of all societies of German Catholic men of the city to be based on the principles paid down by Leo XIII. in the Encyclical *Rerum novarum*, published in 1891. The active propaganda Socialists were engaged in at the time suggested the idea which was mentioned in public early in 1899.

"Fr. Stern," the historian writes, "began by uniting the various societies of St. Mary's Parish, to which were later affiliated those of other German Catholic parishes of the city. The organization which took the name of the 'Christian Society of Social Reform,' was formally launched the following autumn, and at an enthusiastic meeting held Nov. 23, 1899, in St. Anne's School Hall, Father Stern, who was one of the speakers, said among other things:

"As the son of a laboring father (God bless his sleeping ashes!) and of a toiling mother who still, in her seventy-fourth year, earns an honest living with her hands, and a representative of Him, Who was the son of a carpenter, I deem it an honor to be permitted to stand here and espouse their cause, which is also yours and mine and that of your children."

Guided by Bishop Quigley, who later on became the second Archbishop of Chicago, "the 'Christian Society of Social Reform' succeeded in keeping the German Catholic workmen of Buffalo from joining the ranks of Socialism."¹) Bishop and Archbishop Quigley was candidly hated by the Socialists; one of their papers, after his removal from Buffalo to Chicago, promised him, in reward for his having excited their ire, "a dust-biting career." In other words, they threatened him with death.

¹) Loc. cit., Phila., 1938, pp. 233-34.

THE CENTRAL VEREIN AND CATHOLIC ACTION

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.

President, William H. Siefen, New Haven, Conn.

First Vice-President, George Phillipp, Fort Wayne, Ind.

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Fourth Vice-President, Mrs. Mary Filser Lohr, N. Y. C., Pres. Natl. Cath. Women's Union.

General Secretary, Albert Dobie, New Haven, Conn.

Assistant Secretary, Anthony Fischer, Bethlehem, Pa.

Treasurer, Wm. J. Kapp, New York, N. Y.

Marshal, Frank Rauser, Milwaukee, Wis.

Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis, John J. Jantz, Detroit; Aug. Gassinger, Baltimore; Bernard Schwegmann, San Antonio; Edward Kirchen, San Francisco; Michael Mohr, Colwich, Kan.; Charles P. Kraft, Irvington, N. J.; William A. Schmit, St. Louis.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Frank Wurdack, Columbus, O.

Hon. Presidents, M. F. Girten, Chicago; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

C. V. Renews Pledge of Loyalty to Holy Father

AS soon as word had been received of the election of Eugenio Cardinal Pacelli to the Chair of Peter, Mr. William H. Siefen, president of the C. V., addressed a letter of congratulation to His Holiness in the name of member branches of the organization, and respectfully requested the Apostolic Blessing for all officers and members.

The president's communication, dated March 3rd, follows:

"Even as the members of the Catholic Central Verein of America mourned with deep sorrow the passing of His Holiness, Pope Pius XI, we now hail with exceeding joy the announcement that Your Holiness has been chosen as successor to him, whom we so dearly venerated and loved.

"Over a period of nearly 85 years our organization has repeatedly pledged its filial loyalty to the Holy See, and has been accorded the Apostolic Blessing of each succeeding Sov-

ereign Pontiff on numerous occasions. May we, on behalf of the Catholic Central Verein of America, offer our pledge of filial submission to Your Holiness as Head of the Universal Church. We shall pray Almighty God to grant You His special favor in these so troublous times, and the blessing of a long and glorious pontificate.

"Under the wise and prudent direction of Your Holiness we shall strive to continue our humble efforts in the cause of Catholic Action, for which we have obtained the official Mandate from the Hierarchy of our country. We trust our work will find favor in Your eyes, and we beseech You to impart to the officers and members of our organization the Apostolic Benediction.

"Most respectfully and obediently yours,

"William H. Siefen, president."

A Responsibility But an Opportunity

WITH the coming of spring State Branches affiliated with the C. V. will begin to prepare both for their participation in the national convention and equally important for their own annual meetings. Several of these latter assemblies will take place within the next two or three months, while the majority will be held in fall.

The wisdom of early and thorough preparation for conventions of this type has been amply demonstrated in the past. In fact, the ultimate success of the meeting varies generally in direct proportion to the amount of time and effort expended in arranging the various sessions, mass assemblies, and particularly in choosing the topics for discussion and deliberation. In this regard officers of our Branches have a serious task this year because of the tremendous range of subjects to which the delegates should devote their attention. For instance, the national convention held at Bethlehem, Pa., last year, advised all affiliated units to arrange for a study of the Corporative System of society, as enjoined upon all Catholics by the late Pope Pius XI in the encyclical *Quadragesimo anno*. This should be a paramount consideration of every Branch convention this year and should not be omitted from the agenda of any State organization.

The list of other important items for deliberation at the conventions is virtually limitless. Among topics of major significance that might be mentioned are: the various aspects of the labor movement, the participation of Catholics in Unionism, the formation of Christian Unions; the trend toward the totalitarian form of government, both in foreign countries and in our own nation; the true Christian concept of the State, the relation of the State to the individual, the growing intervention of the Government in the private affairs of the people; the problems of farmers (this question is of de-

cided importance in those States where our membership is substantially rural), the parity of the farm dollar, the high cost of manufactured goods on the farm and the low prices for farm commodities; governmental agricultural agencies and the efforts of the Natl. Cath. Rural Life Conference and its diocesan branches; class consciousness and the problems of racialism and of minorities; the collapse of capitalism and the attempts to climb out of the depression.

Other topics that should claim the interest of the delegates are the proposed program to socialize medicine and medical care; group hospitalization and co-operative health undertakings; the necessity of a detailed and conscientious study of the papal encyclicals; co-operation with the Episcopal committees for the assistance of Catholic Refugees from Germany and for the suppression of objectionable periodicals; promotion of the Credit Union and the Maternity Guild; the Christian family and the forces assaulting it from all sides; the problem of luxury and luxurious living; the motion picture and the radio and their effects upon the child in particular; and of outstanding significance, the activities of the Communists especially in this country, and their attempts to extend the hand of "fellowship" to Catholics.

Then there are questions pertaining to the Branches themselves, such as legislative work (particular mention should be made of the problem of transportation of children attending Catholic rural schools). State Branches should devote at least a portion of the time at annual meetings to a consideration of the objectives and recent accomplishments of the C. V., of which they are members. Moreover, they should discuss the reports of the Central Bureau, their national headquarters, learn in greater detail the full scope of its activities, and if at all possible arrange to have someone fully acquainted with the work of the Bureau deliver an address on its efforts at one of the sessions.

State Branches should be especially concerned with the losses in numbers they have sustained and consider ways and means to recoup them; should examine into the efforts of the Youth Movement and should if possible make some provision for publicizing their own activities, whether by the press or, as has been found most effective, by issuing a short leaflet outlining the scope of their work. Promoting subscriptions to *Central-Blatt and Social Justice* is also to be recommended as is the sale of Central Bureau pamphlets and a wider distribution of its free leaflets. The Bureau has issued pamphlets and leaflets on a number of the questions mentioned previously.

With Hamlet our members may fully agree about the times being out of joint. Whether with him they curse their fate for having been called to set them right is another matter. But

called they are, called by reason of their Catholicity, their membership in a Catholic organization, their having received an *official* Mandate to engage in the Social Apostolate of the Church, summoned to perform a task they may not easily shirk. Hence it is by no means out of place to insist that the meetings of the leaders of societies, to be held this summer by our Branches, should be planned carefully, with the assistance of the Holy Ghost, the tireless Protector of all things Catholic.

B. E. L.

The Catholic Maternity Guild

SOME seven years ago the Natl. Catholic Women's Union, at their annual convention in St. Louis, first proposed the Catholic Maternity Guild as an effective answer chiefly to the economic argument against maternity. The founder of this apostolate, Rev. Joseph J. Schagemann, C.S.S.R., has since that time written a number of leaflets and countless articles publicizing the Guild, but our societies have remained apathetic thus far. The C. V. affiliates were asked to co-operate with the women's branch of our organization, but very little co-operation has been forthcoming. The C. V. of Minnesota is an exception in this regard.

However, the number of Guilds functioning satisfactorily gives ample proof that the plan is practicable if given a fair trial. In this connection we might mention the Guild established in St. Francis de Sales Parish, St. Louis, where Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, is pastor.

Two other well organized Guilds are the St. Elizabeth Maternity Guild of St. Anthony's Parish, Milwaukee, and the St. Gerard Maternity Guild, of Rochester, N. Y. At the first meeting of the present year members of the St. Elizabeth organization learned that an average of three persons have been cared for each year since the founding of the Guild. The group prepares layettes for needy mothers, and has even provided a housekeeper for one family during the time of the mother's confinement. Family members receive \$25 at time of maternity, although this amount will be increased in the near future, inasmuch as the treasury balance is now about \$700. Arrangements have been made by the Guild with local hospitals to care for members of the group; this service generally includes hospital room, prenatal care and the services of a physician.

Participating or family members pay 25 cents per month and \$1 per month for nine months prior to the birth of a child. Officers declare that no needy person has ever been refused assistance by the Guild.

Societies affiliated with the Rochester Federation of the C. W. U. united their efforts to establish the St. Gerard Guild in 1935. The Guild received the approbation of the Bishop of Rochester, following which a constitution and by-laws were adopted. The total number of cases cared for up to last month was 65, with five cases pending. Of the number closed, 25 were cared for at hospitals and the balance received care at home.

Benefit members pay one-dollar registration fee and \$1 for each of nine succeeding months. In return they receive \$20 from the Guild. Some 26 complete layettes have been prepared and distributed not only to members but to others in need.

These few lines should give some indication of the value of the work being carried on by the Maternity Guild. Within the next few weeks a new pamphlet by Fr. Schagemann, "The Catholic Maternity Guild Apostolate," will be published by the Central Bureau. Members of C. V. societies should read this complete exposition of the operation of the plan and consider the possibility of establishing Guilds in their respective parishes, in collaboration with members of N. C. W. U. affiliates.

Maternity Guild Discussed at Conference

THE essentials of the Maternity Guild Plan were outlined by Rev. Joseph J. Schagemann, C.S.S.R., founder of the Plan, at the Parents' Session of the Conference on Family Life conducted in Washington, D. C., on Mar. 20th. Fr. Schagemann discussed the need for Guilds, the procedure to be followed in establishing them, and their method of operation. So great was the interest manifested by the audience that the speaker was allowed to exceed his allotted time by 15 minutes.

Many of those attending the session declared their intention of establishing Guild units at the earliest possible opportunity. An open forum of questions following Fr. Schagemann's address brought out a number of additional pertinent facts and served to clarify methods of conducting a Guild according to the spirit of the Church and the injunctions of Canon Law.

At the close of the conference a number of the participants plied the speaker with more questions, seeking detailed information concerning the history and success of those Guilds now in operation under the auspices chiefly of the Natl. Cath. Women's Union.

Mass for Refugees

DIALOGUE masses will be celebrated monthly "for the solution of the problems of Catholics in Germany and elsewhere, and for the persecuted of all races," according to an announcement by Rev. Joseph D. Ostermann, director of the Committee for Catholic Refugees from Germany. On Feb. 26th the first of the masses was read by Fr. Ostermann in St. Nicholas' Church, New York City. At the close of the mass a prayer for the intentions of the refugees, composed by the director, was recited in common.

On "Gaudete Sunday," Mar. 19th, solemn high mass was celebrated by Rev. Michael Thomas, former professor at the University of Salzburg, while the proper and common of the mass were sung by the Catholic Refugee Choir.

A general appeal for funds was issued by the Committee last month, and Mar. 19th designated as "Refugee Sunday," on which collections were taken up in all Catholic parishes throughout the country for the relief of German Catholic refugees. Hitherto contributions have been received from individual bishops, but the need for funds became so great the Committee was compelled to issue the general appeal.

TOWARD A CORPORATIVE ORDER

MANY of those honestly seeking to discover ways and means to institute a corporative system of society in our country have unfortunately adopted the line of least resistance, holding to the belief the corporative regeneration can be effected by impregnating existing institutions and agencies with the corporative spirit. While this might hold true to a limited extent, the problem is so fundamental that only fundamental reforms will ever be able to achieve the sought-for end. Treating the symptoms instead of the disease has never been recognized as good practice.

There is more than a tendency on the part of Americans to worship symbols. The right to the franchise, "liberty," freedom of speech, of assembly, etc., is considered the foundation stone of democracy, and "American" democracy in turn is regarded as the only brand, despite the fact that violations of even the fundamental rights enumerated are everyday occurrences under our democratic form of government. Similarly, any attempt to tamper with the legislative-executive-judicial setup in this country is regarded one step short of treason. This attitude prevails even in the face of sincere attempts to *improve* the democratic processes or to vary the system somewhat, as the corporative order would do, to make it democratic in fact as well as in name.

Based as it is on the principle of corporations, the corporative system must first of all overcome the ingrained opposition to the very word "corporation." Its proponents must convincingly demonstrate that the division of society according to the principle of estates, i. e., according to the type of work that each man performs, the most natural and logical division conceivable, is really the best system possible. Moreover, to men lulled by a false sense of security for so long and now in time of distress turning in ever greater numbers to Washington for magic assistance, it will be difficult to point out that true democracy, even as a true corporative order, rests essentially upon local autonomy and not upon centralization of power. On the other hand, it will be equally hard to wrest from the hands of the politicians the unwarranted measure of control they have come to exercise over the very thoughts of the people.

However, to demonstrate conclusively that there is no basic controversy between the corporative order and democracy—on the contrary, in fact—will probably be the greatest obstacle of all to overcome. And yet the vocational system, working in collaboration with the executives of the country to achieve the common good, comes much closer to the essence of democracy than does a bureaucratic machinery of government, controlled from a central office in Washington.

Once some of these imagined objections to corporativism are done away with, the foundation for a corporative order can be laid—and not before. The fact that the education of public consciousness to an understanding of the nature of the corporative system will take many years, perhaps decades, has regrettably scared many who would otherwise actively sponsor the inauguration of the corporative order in this country. To win over these men and women is the first great task of the corporativists.

B. E. L.

YOUTH MOVEMENT

IN the Epilogue to his "Epic of America" James Truslow Adams expresses the view that there is "a healthy stirring of the deep, particularly among the younger men and women, who are growing determined that they are not to function solely as consumers for the benefit of business, but intend to live sane and civilized lives." While we hope it may be true, we confess at the same time to certain doubts regarding the efficacy of a revolt of this kind. Youth must do more than throw off the shackles of commercialism; youth must combat the evil spirit which gave it birth. Like Parsifal, youth must seek the Holy Grail and champion its cause.

Something Stanley B. James wrote a month or so ago proves the seriousness of the task to which our young men and women should apply their energies. "At the moment," he wrote, "it would seem, the civilizing labors of centuries may be destroyed in the conflagrations of universal war. Yet so far, this perilous condition has had no conspicuous effect in turning the thoughts of men to God and eternity. Rather does absorption in the present increase. The younger generation, it is noted, faced with uncertainty as to the future, is unable to apply itself in the manner of more settled times but abandons itself to the pleasures of the hour while their elders act as though interruption to their customary routine was inconceivable."

Mr. James does not overstate the case, as every one must admit. It is inconceivable, therefore, that a condition so serious as the one pictured by this writer may be affected to any considerable extent by youths' opposition to the wily ways of business which domineer our civilization at present.

Youth must produce a youth such as was Saint Francis, who did not merely denounce the commercial spirit of his day and refused to abide by its dictates, but chose for his part Lady Poverty, Christ's own spouse. Not many years ago one of the leading contributors to the *Stimmen der Zeit*, the wellknown Jesuit review, viewed himself a Jesuit, declared that perhaps we needed a new religious Order. A young man will prove to be its founder, should this suggestion be realized.

Condemning the pagan philosophy of life permeating certain radio programs and comic strips, Rev. Edward A. Bruemmer urges steps be taken, after careful study of the matter, to remove objectionable broadcasts and comics from the air and printed page to the extent possible. This suggestion, contained in his monthly activities letter for April, was prompted, the national C. V. Youth Director states, by an investigation of the results the low standards obtaining in certain instances have had.

"Divorce, married women working, all have their effect on the minds of the listeners," Fr. Bruemmer declares. "Some of the songs which have a certain degree of popularity are in the same class. The sooner concerted action is launched against these evils, the quicker these abuses will be corrected."

Study of this question is recommended as the intellectual activity of the month, while study of the Feast of the Resurrection is suggested as the pre-eminent spiritual activity. Discussion of the Dies' Committee investigation and sponsorship of a variety show are likewise recommended for the month of April.

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Only a handful of contributions to the C. V. Youth Promotion Fund were received during the past month by the general secretary who expresses the belief that only scattered donations will be received from now on. A total of 236 societies and individuals have contributed \$282.60 to the fund, including \$15 received from 15 societies during March.

The gifts received last month are from: Br. No. 129, Knights of St. George, St. Clair, Pa., Holy Name Society, E. St. Louis, Ill., St. Joseph Society, Menasha, Wis., The Jaeger Co., Richmond Hill, N. Y., St. Boniface Society, Wilkes-Barre, Pa., St. Augustinus Unt. Verein, Chicago, St. Herman's Benevolent Society, Rochester, N. Y., St. Joseph Society, Winona, Minn., St. Anthony Benevolent Society, Rochester, N. Y., Br. No. 81, Knights of St. George, Oakmont, Pa., St. Clement Sick Benefit Society, Chicago, St. Nicholas Society, Watkins, Minn., St. Joseph Society, Muldoon, Tex., Knights of St. George, Indianapolis, Ind., and St. Michael Society, Morgan, Minn.—all of which contributed \$1 each.

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Happily, a large number of affiliated C. V. societies are taking to heart the suggestions of officials of the C. V. Youth Movement, and are carrying out the program recommended to the extent possible. Thus, members at the meetings of the St. John's Benevolent Society, of Rochester, discuss the monthly activities letters and other communications addressed to them by the second vice-president of the C. V. These reports are turned over to the assistant pastor of Our Lady of Perpetual Help Parish, who has charge of the youth activities of the parish, for his perusal and study.

A number of the suggestions have already been acted upon. For example, a United Catholic Organizations Press Relations Committee is being formed by the Society; information concerning the method of establishing these committees has been requested from the headquarters in New York City, the secretary reports.

Four performances of "The Divorce Question," three-act play, were presented in as many parish auditoriums in St. Louis on successive Sundays, Mar. 12th and 19th, by members of the Young Men's District League No. 2, of Jefferson City. The Young Men's District League No. 1, of St. Louis, sponsored the production which has been given in some 20 parishes in Missouri. Large and receptive audiences greeted the play upon its appearance in St. Louis.

The chief rôle, that of a priest, is taken by Rev. William Ebert, pastor of the parish at Taos. The play itself treats of divorce by presenting a concrete example of its evil results.

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The aims and objectives of the C. V. Youth Movement were explained by Rev. Edward A. Bruemmer to some 200 people at a meeting of the Sodality Federation of St. Louis, held in Holy Ghost parish auditorium on Mar. 13th.

Fr. Bruemmer's remarks were well received by the sodalists. The speaker outlined the five-point program adopted by leaders of the Movement, and indicated their practical application.

SOCIAL STUDY AND STUDY CLUBS

DISCUSSION of various aspects of the agrarian situation is occupying the attention of delegates during the present semester at the C. V. Institute for Social Study, conducted at St. John's University, Collegeville, Minn. A group of distinguished speakers participated in the first meeting, including Rt. Rev. Msgr. L. Ligutti, of Granger, Ia., president of the Natl. Cath. Rural Life Conference, Miss Eva Ross, sociologist, and Rev. Marcellus Leisen, O.S.B., director of the Institute. Meetings are conducted once a month on week-ends, the delegates attending sessions on Saturday and Sunday and concluding their work with a private business meeting.

Msgr. Ligutti's address to the group, "The Inefficiencies of Efficiencies," was concerned with the reduced consumption of food per person, the economic aspect of food production and consumption, and the great number of operations, many unnecessary, required in the handling of nearly every article of production. Miss Ross discussed the "Co-operative Movement Among Belgian Farmers," pointing out the results the movement, inaugurated by a Catholic priest, has had upon the fortunes of farmers in that country. The third of the addresses delivered on Sunday was that by Fr. Marcellus, who considered "The Rural Community," describing the various tendencies helping the people in rural areas to engage in the social activities of the villages. On the previous evening the Very Rev. Prior Rembert Bularzik, O.S.B., conducted the spiritual conference, during the course of which he outlined

reasons why many Catholic movements fail and urged his hearers above all to lead exemplary Christian lives.

Several of the delegates read papers on phases of the agrarian problem. One of these discussed the value and success of the different movements inaugurated with a view to stabilizing the situation of the farmer. Another described "The Rural Family," in which the speaker analyzed farm life, contrasting it with conditions obtaining in the city.

* * *

It speaks well for the leadership offered by the Catholic Social Guild, of England, that the *Christian Democrat* should be able to report:

"On the whole the perseverance of study clubs [organized and conducted under its auspices] is remarkable. Those that lapse are mostly those which have never made a proper start. A high proportion of those recorded in 'annual reports' will show a record of three years or more."

Some of the reasons for the decline of study clubs are these, according to the same source:

"Sometimes trouble comes through the moving of a leading spirit to other parts. Sometimes after a good period of study, members pass on to service in local public life with little spare time to keep a circle going."

The Catholic Social Guild, "after all, but a means to an end," is said to have helped "to train many a leader for our popular Catholic societies." We believe this particular means of training for leadership, the study clubs, has not been sufficiently tried by the members of the C. V. There are cities and towns where never yet a study course or series of lectures has been held, where, in fact, almost nothing has been attempted toward instructing our members. The responsibility rests, of course, with the local leaders whom the C. V. cannot compel to adopt the means adapted to the promotion of Catholic Action, recommended by its conventions.

CO-OPERATION AND CREDIT UNIONS

AMONG ardent promoters of the principles of co-operation none have been more active as a group than members of the various Benedictine Abbeys in our country. Frequently the publications issued by the Abbeys contain short announcements of some new endeavor of the monks intended to popularize the co-operative movement in different areas.

During recent months, for example, Benedictine monks from St. Benedict's College, Atchison, Kans., have inaugurated a series of lectures designed to make people in northeast Kansas "co-operative conscious." The Co-operative Study Club, founded in 1936, is helping to organize other co-operative movement study groups; its members have written articles for co-operative publications and plan to publish their own bulletin.

The Vegetable Marketing Association established in 1929 at St. Anthony, Ind., by the late Rev. Clement Klingel, O.S.B., of St. Meinrad Abbey, is functioning with

remarkable success. This co-operative now has a membership of 133 growers and realized \$30,000 from last year's strawberry crop.

Benedictine monks from the Abbey of St. John, at Collegeville, Minn., have likewise been active promoters of the principles of co-operation. Recently, articles for incorporation were drafted for a co-operative association in a nearby farming community with the assistance of members of the Abbey. Rev. Marcellus Leisen, O.S.B., director of the C. V. Institute for Social Study, reports that the local Credit Union has been successful beyond the most sanguine expectations of its founders, both from a social and economic point of view.

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As against the chain stores, let the thought prevail that it is a financially unsound practice to permit money to leave the State which its population can ill afford to lose, while the possibility exists to keep it at home. Let us assume for a moment the correctness of the accusation local dealers ask more for certain goods than do either mail order houses or chain stores. Should this be true, consumers still have a remedy tried for almost a hundred years and not in one country, England, alone, but all over the world.

Thus, according to the last annual report of the Co-operative Union of Canada, the 34 affiliated retail co-operative societies distributed \$182,789.72 in purchase dividends to members. Two retail societies paid 8 percent, one 7 percent, four 6 percent, four 5 percent, five 4 percent, seven 3 percent, two 2½ percent, six 2 percent and one 1½ percent. The entire sum was divided among 16,364 members of retail societies.

* * *

"Wall Street Didn't Build 'Em" is the epigram painted on the side of the elevator, just below the name, of the Farmers Union Co-operative Association of Fairbury (Nebraska). Isn't it the truth that Wall Street—meaning the profit-seekers—did not build our co-operative elevators, or any other of our co-operatives?

The editor of the *Nebraska Union Farmer* admits he had been in Fairbury many times in the past several years, but never had his eyes been sufficiently elevated to see that epigram until the evening of October 28, when he was in Fairbury to attend the Jefferson county director-manager conference—and then it was his daughter who called his attention to it. "Maybe we would all see more," he remarks, "if we would look up oftener."

When asked about the epigram following the conference, H. D. Benson, manager of the elevator, said it had been put there a long time, and that it had occasioned a great deal of comment.

* * *

The Central Verein Institute for Social Studies at St. John's University, Collegeville, Minn., has been requested by the diocesan chancery to function as a central diocesan office for the dissemination of information and literature concerning co-operation, especially Credit Unions.

Most Rev. Joseph F. Busch, Bishop of St. Cloud, has taken an active interest in the work of the Institute, and Rev. Marcellus Leisen, O. S.B., director of the group, reports there is reason to believe that before long every parish of the diocese will have a C. U.

The Central Bureau has supplied the Institute with a number of leaflets on various aspects of consumers' co-operatives, co-operation in general, and the establishment of Credit Unions.

* * *

Catholic parishes in the Diocese of Buffalo have shown definite interest in the Credit Union movement, as a result of the Free Credit Union School conducted by the Fathers of D'Youville College. A number of pastors have decided to inaugurate a Credit Union in their parishes, according to Rev. William J. Kelley, O.M.I., director of the School. Moreover, several other parishes have instituted study courses to discuss the principles of the C. U. prior to organizing Unions.

The staffs of a number of hospitals have become interested in the movement and various industrial groups are establishing Unions, including employees of a local dairy and a laundry. The impetus for the formation of these organizations has come directly from the C. U. School.

* * *

The third Parish Credit Union to be formed in the Diocese of Rochester was organized recently in Holy Redeemer Parish, whose pastor is Rev. F. William Stauder, with a charter membership of 21 and assets of \$98.50. The Union is chartered by the State Banking Department. All three organizations, the Rochester *Courier* states, "were formed through encouragement and assistance given by the Credit Union committee of the Rochester Branch, Cath. Central Verein of America."

The Holy Redeemer Union has provided for an entrance fee of 25 cents, a maximum single share holding of \$500, and a maximum loan to any individual of \$200.

The secretary of the C. V. Federation in Rochester reports that a fourth Credit Union is in process of organization at the present time and should be launched within the near future.

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A Federal Charter has been obtained by St. Leonard's Credit Union, of Brooklyn, and the organization has begun operations. Recently, a mass meeting of charter members took place at which the board of directors, and the credit and the supervisory committees were elected. A substantial number of shares has already been sold.

The Credit Union movement has developed markedly in the State of New York; several Parish Unions have been inaugurated there by societies and sections affiliated with the C. V.

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Assets of \$12,889.92 as of Mar. 1st were listed by the St. Boniface Parish Credit Union, of Minneapolis, one of the larger Unions operating in the Northwest. Of this amount \$10,910.86 was recorded as on loan to 87 borrowers, while cash on hand was \$842.19. The Union has a total membership of 185.

Share capital to the sum of \$12,333.27 and deposits of \$194.74 were reported. The organization holds \$1000 worth of co-operative bank shares in the League Credit Union. Moreover, the Union has placed \$182.85 in the reserve fund and \$10.29 in the undivided earnings account.

THE C. V. AND ITS BRANCHES

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Francisco, Calif., July 29th to August 2nd.

C. U. and Cath. Women's League of Illinois: Quincy, May 21-22.

C. V. of Kansas: New Almelo, May 23-24.

C. V. and Cath. Women's League of Wisconsin: Milwaukee, May 27-29.

C. V. and C. W. U. of Connecticut: Waterbury, June 3-5.

Cath. Federation and C. W. U. of California: San Francisco, July 29th to August 2nd, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of Pennsylvania: Wilkes-Barre, August 19-22.

C. V. and C. W. U. of New York: Syracuse, September 2-4.

C. U. and C. W. U. of Missouri: Hermann, September 17-19.

C. V. and C. W. U. of Minnesota: Hastings, September 24-25.

St. Joseph's State League and C. W. U. of Indiana: Ferdinand.

C. V. Convention Speakers Announced

THE names of the two speakers who will address the Civic Demonstration of the 1939 convention of the C. V. and C. W. U., to be held in San Francisco from July 29th to Aug. 2nd, have been released by the convention committee. They are the Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and honorary chairman of the C. V. Committee on Social Action, and Rev. Dr. Hugh A. Donohoe, professor of Industrial Ethics at St. Patrick's Seminary, San Francisco. The topics for the two addresses will be disclosed later.

At the same time announcement of the motto for the convention was made public. Taken from the writings of St. Ambrose, it is of especial significance and importance for a meeting of this nature:

"God intended the earth as a common fund for all mankind, and that the fruits thereof should sustain all men. It is therefore just you should grant the distressed poor at least a measure of what you may regard your property, which in truth was given to all mankind. You may not deny aid to those whose claims you have curtailed."

The thought here expressed has unfortunately been ignored all too often, not only by the world, but even by Catholics.

All tickets for the festival concert to be held in Bethlehem, Pa., have been distributed to affiliated societies of the C. V. and C. W. U., the national secretaries report, and some returns have been made. Two tours to the San Francisco convention will be awarded on this occasion; the concert is for the benefit of the national organizations, as announced previously,

and not for any particular section or group of societies.

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The prices for the tours to the convention city are substantially lower than the figures quoted in last month's issue of our journal, the Convention Tour Committee reports.

Two tours have been scheduled; the one, Tour "A," includes sight-seeing trips both on the way to San Francisco and on the return journey, and will extend over a period of three weeks. The second, Tour "B," provides for the same side trips on the way to the convention city as does Tour "A," but grants no stop-over privileges on the return trip. This second tour will last two weeks, from July 23rd to Aug. 6th.

Delegates from the East will arrive in Chicago on Sunday, July 23rd, in time to attend mass, following which they will depart for Kansas City, Mo. It should be noted that delegates residing west or south of Chicago may join the C. V. party anywhere en route. At Lamy, N. M., the delegates will spend the greater part of the day visiting cliff dwellings and other points of scenic and historic interest. A full day of sightseeing will be provided at the Grand Canyon of Arizona, and the party will arrive in Los Angeles at noon of the 26th. The day following has been reserved for a boat trip and all-day excursion to Catalina Island. After a short motor trip on Friday, July 28th, the delegates will board the train at Bakersfield, Cal., for San Francisco and will arrive there at 10:30 that evening.

According to Tour "A," the delegates depart from San Francisco on Wednesday, Aug. 2nd, at 6:40 p. m. for Portland, Ore., and will visit Spokane, Wash., Logan Pass, Cody, the Grand Canyon of Yellowstone, Mammoth Springs (provision will be made for hiking and fishing while at Yellowstone), Denver, Colorado Springs and Pikes Peak before returning home. Those participating in Tour "B" will return via Salt Lake City, Denver and Omaha.

The cost of the tours includes berth, all hotel accommodations, and meals en route in virtually every instance. It does not include either hotel accommodations or meals during the stay in San Francisco. Prices, round-trip, are as follows (figures include lower berth): For Tour "A" (the three-week tour): from Chicago, Milwaukee or St. Paul, and return: \$222.50; New York, \$250.35; Philadelphia, \$247.65; Kansas City, Mo., \$210.45; St. Louis, \$218.60; San Antonio, Houston or Dallas, \$213.45. Round-trip, returning directly: Chicago, Milwaukee or St. Paul, \$130.10; New York, \$157.95; Philadelphia, \$155.25; Kansas City, \$118.05; St. Louis, \$126.20; San Antonio, Houston or Dallas, \$121.05.

New Spiritual Director for Missouri Branch

REV. Joseph A. Vogelweid, pastor of St. Peter's Parish, Jefferson City, Mo., has been appointed spiritual director of the Catholic Union of Missouri by Most Rev. John J. Glennon, Archbishop of St. Louis and Episcopal Protector of the C. V. Fr. Vogelweid succeeds the late Rt. Rev. Msgr. Joseph Selinger, also of Jefferson City, who held the office for many years.

The new spiritual director has been actively engaged in the work of the C. V. and the Catholic Union over a long period of years, distinguishing himself particularly by his activities as a member of the Branch's legislative committee and by his efforts in behalf of the Youth Movement.

With the appointment of Fr. Vogelweid the C. U. of Missouri keeps intact its record of a long line of distinguished spiritual leaders.

Loyalty Under Difficulties

FEW of our State Branches have been called upon to face difficulties such as those confronting the C. V. of Kansas. In a region where Catholics are relatively few, and where virtually every member has been contending for many years against the problems of drought and curtailed prices for his crops, the Branch has had a struggle to survive. That it has succeeded, despite great hardship, lack of finances, etc., is a tribute to the staunch character of the officers and members who have manifested a determination to preserve their organization at all costs.

Not only has the Branch been holding its own, but has even shown definite signs of advancement. Last December a few members of the Sedgwick-Reno County District League met with the officers and seven priests to debate the possibility of future meetings of this regional branch; no official mass meeting had been held by the League since 1936. At this executive session it was decided to arrange inter-parochial meetings at intervals of from four to six weeks, rather than sponsor mass assemblies, the former custom.

The first of these meetings took place at Andale on Jan. 30th and was a distinct success. Rev. Fathers John J. Grueter, pastor of St. Joseph's, Andale, and Joseph Goracy, of Sacred Heart Junior College, Dodge City, took an active part in the deliberations, featured by lively discussion on free text-book legislation, the Catholic press and the farm problem.

At the second meeting, held on Mar. 7th at Colwich, an even larger audience attended. The speaker of the evening, Dr. B. N. Lies, a physician of Colwich, explained the proposed program of socialized medicine. Rt. Rev. Msgr. Godfrey Birrenbach, pastor of Sacred Heart Parish, Colwich, where the session was conducted, as well as Fathers Goracy and Grueter, paid tribute to Pope Pius XI in short addresses.

The next meeting of the group will be held in Garden Plain in the near future.

Support of the Bureau

REGRETTABLY, all too many of our affiliated societies and State Branches have overlooked the Central Bureau when assigning their contributions, a condition particularly obtaining in more recent years. And yet, owing to the fact that interest rates on investments have declined sharply during the past several years, the income accruing to the Bureau from investments for the support of its many activities has dropped considerably. In consequence, quite a number of contemplated activities have had to be abandoned and the personnel of the institution has been reduced to an absolute minimum.

However, there are still a number of loyal friends and affiliates who remember us with an occasional contribution whenever finances

warrant, or who make provision for the Bureau in their last wills. Thus, from the executor of the estate of the late Rt. Rev. Msgr. Joseph Selinger, for many years spiritual director of the Cath. Union of Missouri, we recently received \$100 as intended by the deceased for the Endowment Fund.

Moreover, the sixth contribution of \$100 for the Endowment Fund from the Western Catholic Union in as many years has also been received. This sum has been voted by conventions of that organization and in every instance the contribution has been promptly turned over to us; the recent gift constitutes the W. C. U.'s donation for the year 1938.

A number of our own State Branches are also able to allot us periodically a donation intended for the promotion of our work. Foremost among all our benefactors is the C. V. of Minnesota which over a period of many years has granted us an annual contribution for the current expenses of the Bureau. The latest gift, of \$250, was received on Mar. 15th.

We would request other groups to remember the national headquarters of the C. V. in apportioning their benefactions, and likewise to consider ways and means to complete the Endowment Fund promised 19 years ago, if possible to increase it to \$300,000 as was promised by the Bethlehem convention of last year.

In Need of Assistance

DUE to a number of circumstances, among which the prevalence of usury, as practiced by monopolies, for instance, is predominant, the purchasing power of American farmers has been curtailed to an extent harmful to both the people on the land and the wage-earning mass. Wherever repeated droughts have been added to low farm prices, there exist conditions so appalling that the urban press is evidently unwilling to speak of them.

Acknowledging receipt of a bale of clothing sent him by the Bureau, the pastor of a South Dakota parish writes us:

"My poor people are so poverty-stricken that many of the children cannot attend Mass. A supply of infants' clothing and coats for little tots is urgently needed."

While we would wish these words to constitute a request addressed to every reader of *C. B. and S. J.* to send us some piece of clothing intended for the children, large and small, there remains to every man loving justice and the welfare of his fellowmen the obligation to help bring about a change of the economic conditions responsible for the destitution of so many of our farmers.

Let us add that the pastor of this parish has not drawn a penny of salary in seven years; in consequence, he had neither towels nor bed-sheets for his personal use left last fall, but this need has since been supplied.

Variety of Well Attended C. V. Meetings

EVERY possible doubt as to the activity of our affiliated sections in the east-central area should have been dispelled by the enthusiasm manifest at the Metropolitan meeting and vesper service sponsored jointly at Newark, N. J., on Mar. 19th by the New Jersey State Branch and the New York and Brooklyn local sections, attended by more than 600 people, including men, women and priests. St. Mary's Abbey Church was filled to capacity by the delegates and their friends, who participated in the solemn vespers and Pontifical Benediction conducted by the Rt. Rev. Abbot Patrick O'Brien, O.S.B., of the Abbey.

A number of distinguished speakers addressed the meeting that followed the church services. Abbot O'Brien made a stirring appeal to stand fast to the principles of Faith, Hope and Charity. Chairman Charles P. Kraft, president of the New Jersey Branch, then introduced Rev. Celestine Staab, O.S.B., pastor of St. Mary's, who welcomed the delegates and praised the accomplishments of the C. V. and the C. W. U. Rev. Joseph D. Ostermann, chairman of the Committee for Catholic Refugees from Germany, discussed the plight of thousands of Catholics, Protestants and Jews persecuted by officials of Nazi Government in that country, and the efforts being made to provide for these harassed people.

Rev. John Beierschmidt, C.S.S.R., spiritual director of the C. W. U. of New York, accounted for some of the efforts of the women's organization, while Mr. Leo Taglang, president of the Holy Ghost youth group at Bethlehem, Pa., explained the activities of that society, which numbers some 280 young men and young women.

Following a recess for refreshments, President William H. Siefen and Mrs. Mary Filser Lohr, president of the C. W. U., addressed the delegates on the activities of the men's and women's organizations. Other speakers included Third Vice-President Herman Spiegel, Recording Secretary Anthony Fischer, Treasurer William Kapp, Mr. Theo. J. Arnold, former president of the C. U. of Arkansas, and Mr. A. J. Sattler, vice-president of the C. V. of New York. Entertainment was furnished by the quartet of the Bethlehem Glee Club. Plans for participating in the national convention were discussed on this occasion in committee.

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Among other C. V. groups which have been particularly active in recent months is the Rochester Federation. This organization has been engaged in discussing C. V. resolutions at its meetings (this custom has also been adopted by constituent societies), particularly the proposition pertaining to the corporative organization of society. Several new members were gained at the January meeting. The February session was devoted principally to a discussion of bills pending in the State Legislature. The active legislative committee sponsored by the Federation has apprised State Senators and Representatives of the organization's attitude toward a number of proposed laws. Moreover, the group has been active in promoting the formation of Credit Unions; recently the third Union was organized under its auspices and a fourth is in process of formation. Several blood donors' guilds have been established by the Kolping Society, affiliate of the Branch. Close contact with associated units is maintained by means of executive meetings held bi-

weekly. At the February session Mr. Edward P. Heberle was again re-elected president of the Federation.

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At every meeting held this winter the Chicago District League has succeeded in arranging a number of timely and interesting addresses by speakers well qualified for their particular subject. For instance, one of the last public addresses delivered by the late Rev. Frederic Siedenburg, S.J., was directed to the members of the Chicago organization. At the March meeting of the League, held at St. Teresa's Parish hall on Mar. 12th, Professor John A. Zvetina, of Loyola University and formerly of the Universities of Ljubljana and Zagreb, in Yugoslavia, addressed a large audience. The speaker had visited Europe last fall and was able to discourse knowingly about conditions in Central Europe, particularly about the occupation of the Sudetenland by the Germans. He mentioned the general relief on the part of Europeans when it became clear that war had been averted, and appraised the rôle played by England's Prime Minister Chamberlain in the situation. Professor Zvetina also stated that Americans generally find it difficult to understand European conditions, especially problems of long standing.

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Members of the St. Paul City Federation participated in a diversified session at their March meeting. Principal speaker on the occasion was Professor Theo. Brauer, formerly of the University of Cologne and now of the faculty of St. Thomas College, St. Paul, who discoursed upon the social encyclicals of the Popes, particularly of Pius XI. The speaker indicated their importance and significance especially at the present time of world chaos.

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Approximately 250 delegates attended the quarterly meeting of the First District Federation of Central Minnesota, held Feb. 26th at St. Martin. The chief address of the day was delivered by Rev. Fr. Wendelin, O.S.B., who spoke on bio-dynamic farming. Other speakers included Mr. Math. Kuhl, who reported on the activities of study clubs and confraternities, and President B. Spohn, who discussed the accomplishments of the Bethlehem convention of the C. V.

Necrology

THE death of Rev. Frederic Siedenburg, S.J., who departed this life in February at Detroit, should remind members of the C.V. of the early days in the history of the Central Bureau, when virtually in advance of the demands of Catholic public opinion, it sponsored a number of study courses, the first of which was arranged by Rev. Peter Dietz and conducted at Oberlin, Ohio, in 1909. From that year until 1916 the C. V. study courses were held at Spring Bank, Wis., and it was there the late Fr. Siedenburg lectured to appreciative audiences, as did such other pioneers of Catholic Social Action in our country as Msgr. John A. Ryan, the late Fathers William Kerby and William J. Engelen, S.J., and Rev. Joseph Husslein, S.J., among others. Moreover, the deceased also participated in conventions of the C. V. and those of a number of our State Branches, on which occasions he not only addressed the delegates but generally took part in discussions of the resolutions committees.

His dynamic personality aided the early efforts of the Central Verein to promote the study of the social question. Hence we have every reason to remember him gratefully. Had the Ketteler Study House, origi-

nally planned to be erected in Chicago, become a reality, it is more than probable Fr. Siedenburg would have continued to co-operate with the C. V. However, as matters developed, there came a parting of the ways and he founded what came to be known as the College of Sociology, a department of Loyola University in the same city. He served as dean until his departure for Detroit.

Fr. Siedenburg's interest in Social Action, in the cause of the working masses, and his efforts in their behalf never ceased. While he did not emphasize principles and theories to what others may consider the necessary extent, and did not proceed far beyond stressing the wrongs of the existing economic system and the reasons and need to change the present economic order of things, his sincerity and enthusiasm exerted a far-reaching influence on others, even enterprisers.

MISCELLANY

A condensed version of "The Outstretched Hand of Communism," Central Bureau pamphlet written by Most Rev. Aloisius J. Muench, was printed in a recent issue of the *Catholic Times*, official organ of the Hierarchy of England, Scotland and Wales.

The editors considered the brochure a significant contribution to the literature on Communism and introduced the pamphlet to their readers with high praise.

Largely through the intensified activity of the promotion committees appointed by most State Branches affiliated with the C. V., the number of associated societies has increased substantially during the past year. At the present time there are 1034 societies in some 25 States belonging to the organization, a gain of 69 in this period.

Moreover, a number of Branches report that the prospect for securing additional affiliations is indeed bright. These groups are to be commended for their efforts and urged to continue their activities.

Reviving a custom of former years, the executive board of the C. V. of New York conducted a mid-year session at Assumption Hall, Syracuse, on Mar. 5th, to discuss preliminary plans for the annual State Branch convention, to be held in that city next September.

Among those addressing the meeting were Rev. Henry B. Laudenbach, of Buffalo, spiritual director, Mr. Charles T. Trott, president, Mr. Peter J. M. Clute, secretary, and Mr. Charles Reschke, convention chairman. A meeting of the women's Branch was also held, presided over by Mrs. Mary Filser Lohr, president of the C. W. U. of New York.

Winner of the Laetare Medal for 1939 is Miss Josephine Van Dyke Brownson, according to an announcement by Rev. John F. O'Hara, C.S.C., president of Notre Dame University, which annually awards the medal to an outstanding Catholic layman or laywoman. Miss Brownson, granddaughter of the distinguished philosopher and publicist, Orestes Brownson, founded the Catholic Instruction League in Detroit more than 30 years ago and has served as its head since that time. The League provides

catechetical instruction for Catholic students attending public schools in that city; at present there are 400 teachers and 13,000 students under her direction.

The recipient of the award is the author of one of the Central Bureau's pamphlets, "Stopping the Leak," first published in 1925. This brochure explains the activities of the Instruction League.

A total of 1034 secretaries of societies affiliated with the C. V. received a letter addressed to them by the Central Bureau, pointing out the need for concerted action especially at the present time, and calling to mind the various projects in which all societies should participate.

Moreover, the secretaries were offered as many copies as they should need for distribution to members or at the door of their parish church, of the latest Central Bureau free leaflets, "Always the Few," and "Modern Life."

Both the brochures and free leaflets published by us are now available in the pamphlet rack of the North American College at Rome. Those interested in this "very active pamphlet rack" are eager to co-ordinate the display of pamphlets with a weekly poster-campaign devoted especially to the promotion of knowledge of social problems.

The students of the North American College were in the Piazza of St. Peter's on the occasion of the announcement of the *gaudium magnum*, the election to Supreme Pontificate of "the universally beloved and esteemed Cardinal Pacelli." Who, as our correspondent states, "paid a splendid tribute to the noble life and work of his immediate predecessor by choosing as his name Pius XII."

The index to Volume XXX of *Central Blatt* and *Social Justice*, completed with the March, 1939, issue, has come from the press and copies have been sent to libraries, institutions and others who keep our journal on file.

Anyone wishing to have the index may obtain a copy by writing the Central Bureau, 3835 Westminster Place, St. Louis.

BOOK REVIEW

Patrologia seu Historia Antiquae Literaturae Ecclesiasticae. Scholarum Usui Accomodata a Basilio Steidle, O.S.B. St. Louis, 1937. B. Herder Book Co. 312 p. Price \$2.50.

IT is no mean accomplishment to reduce the vast field of patristic literature to such small compass. Patently to judge the merits of the book the scope which the author had in view must be taken into account. It can be conscientiously said that the work serves well the ends for which it is intended. In historical and patristic studies the Order of St. Benedict has always excelled. In this domain the members of the Order are perfectly at home and have made valuable contribution to theological lore. The present volume bears the earmarks of true Benedictine scholarship. C. BRUEHL, Ph.D.

De Vries, Joseph, S. J. *Critica. In usum Scholarum.* St. Louis, 1937. B. Herder Book Co., 191 p. Price \$1.50.

We heartily welcome this succinct treatise on the problem of knowledge and truth. Critteriology must always remain in close touch with contemporary thought and continually change its defense of the claims of truth with the manner of attack which is different from day to day. The author is abreast of the times and approaches the problem from the standpoint of modern speculation. He is excellently equipped for his task and has provided the student of philosophy with a thoroughly up-to-date manual of epistemology.

C. BRUEHL, Ph.D.

Cox, Ignatius W., S.J., Ph.D. *Liberty, Its Use and Abuse.* New York, Fordham University Press. Vol. I: *Basic Principles of Ethics*, pp. vi, 168. 1938. Vol. II: *Applied Principles of Ethics*, pp. vi, 273.

These two volumes present a clear exposition of the principles of natural ethics. Although intended as a text-book for students in universities, the work may be recommended to anyone interested in this field of human knowledge. The topics appended to each chapter, and references to other literature render the work more serviceable to the average student.

The author does not claim any originality of doctrine, but the lucid presentation of the matter may fairly be ascribed to his own ingenuity. Frequently he translates what other distinguished ethicists of his Order have written on the subject. Such translations were most difficult, owing to the poverty of the English language as regards metaphysical terms. These difficulties could not be overcome completely, so that the author was compelled to coin new words, such as "isness," "oughtness," "ought man," etc. One accustomed to reading such books in Latin or German will find it somewhat annoying to discover familiar matter in such strange language.

The first volume follows the beaten trail, since not much new information could be included in so short a treatise. The last chapter on character marks a definite improvement over our text-books, but we would have wished the subject of will-power to have been treated at greater length, indicating the normal and abnormal states of mind and their influence on responsibility.

Volume two answers the most important questions of the day. Religious indifferentism, rights and duties concerning the education of children, eugenic sterilization, euthanasia and contraception are treated from the complete Catholic standpoint. Among other subjects discussed are proprietary rights, socialism, communism, capitalism, monopolies or trusts, birth control, lotteries, betting, gambling, mini-

mum wages, interest, divorce, lynching, lying and polygamy. The principles governing civil society and international relations are clearly set forth. The author defends the scholastic thesis that the supreme civil authority is vested in the people and is transferred by their consent to the rulers; however, he candidly admits that many Catholic scholars, even of his own Order, hold the contrary opinion, that political powers may be had without the consent of the people.

This short survey reveals the timeliness and completeness of the book. In any case it is the best work on the subject in the English language.

JOHN M. LENHART, O.M.Cap.

Welk, William G. *Fascist Economic Policy. An Analysis of Italy's Economic Experiment.* Harvard Economic Studies, 62. Harvard University Press. pp. xx, 365.

In a comprehensive fashion this book covers everything indicated in the title. Practices of Fascism are explained in detail by means of exhaustive documentation based on "official" data. The reader is made acquainted with both the "philosophy" of Italian Fascism and the part modern Italy has contributed to the development of world-opinion, world-activity—especially as regards economy—and general culture. Even should the practical aspects of Fascism change essentially, the first and the last sections of the book would retain their full value.

The philosophic background of Fascism, as explained by the author, indicates some specific trends in the social movement of recent centuries involving far more than was inaugurated by the march on Rome. The full implication of these trends must be understood ere it is possible to arrive at a correct opinion regarding Mussolini and his work, and in this the volume performs an important service. These connections and relations are set forth clearly; issues which could have been introduced by the author to display his erudition have been suppressed. In the introductory portion of the book the reader will find a fine example of the oft-praised Latin clarity, a factor making the volume extraordinarily valuable.

Lecturers and directors of seminars should find the book highly profitable for their special purposes. Over and above its immediate scientific value, however, it is a great aid in helping the reader form an objective judgment concerning Fascism. By carefully weighing the "pros" and "cons," by placing the facts in their proper position, Dr. Welk contributes more to a clarification of an excited public opinion than political discussion, conducted even on the highest plane, would ever be able to accomplish.

TH. BRAUER, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

ST. AUGUSTINUS ALS SOZIOLOGISCHER DENKER.

JE verwickelter die Probleme und je schwerer die Aufgaben einer Zeitepoche sind, desto grösser ist das Bedürfnis nach Belehrung durch die grossen Denker der Vergangenheit, die mutatis mutandis vor ähnliche Fragen gestellt waren wie wir Heutigen. Vom hl. Kirchenvater Augustinus, den die Niederwerfung Roms durch die sengenden und plündernden Horden der Goten (410) zur Abfassung seines berühmten Werkes „De civitate Dei“ veranlasste, kann man wohl sagen, dass er eine bis ins Innerste aufgewühlte Zeit erlebte und schon deshalb das Triebwerk des sozialen und politischen Geschehens besser zu durchschauen vermochte, als es vielleicht anderen säkularen Denkergestalten der christlichen Geschichte möglich war. Das Bild zu rekonstruieren, das der Heilige vom staatlichen und sozialen Leben entwarf, dürfte darum heute in besonderer Weise verlockend sein.

Seit den verdienstvollen sozialphilosophischen Untersuchungen Otto Schillings, der 1910 ein bedeutsames Werk über „Die Staats- und Soziallehre des hl. Augustinus“ herausgab, kann der Versuch einer solchen Rekonstruktion sich nicht mehr ausschliesslich auf den „Gottesstaat“ und seine Interpretation stützen, sondern muss möglichst sämtliche Schriften Augustinus, die soziologische Gedankengänge enthalten, mitheranziehen. Von den insgesamt 93 Werken des Kirchenvaters, die er in seinen „Retractiones“ selbst mit Namen anführt, sind nicht weniger als 24 soziologisch wichtig und interessant. Sie alle bieten Stoff zur Nachformung des augustinischen Gesellschafts- und Staatsbildes. Gewiss steht im ganzen sozialphilosophischen Schrifttum des hl. Augustinus der bisweilen in quasimanichäischer Weise überspitzte Gegensatz zwischen „civitas terrena“ und „civitas coelestis“ durchgehend im Mittelpunkt der soziologischen Meditation,

gleichwohl erschöpft sich die sozialphilosophische Spekulation St. Augustinus nicht in der Herausarbeitung dieses sozial-ethischen bzw. sozial-theologischen Dualismus.

Den Ansatzpunkt zu soziologischen Betrachtungen findet der hl. Augustinus in der von ihm klassisch formulierten Güterethik, die sich um die Lehre vom „höchsten Gute“ aufbaut. Von da aus schlägt er die Brücke zur Gesellschaft. Die psychologisch feststellbare Tatsache, dass alle Menschen ein stetiges Verlangen nach Glück in sich tragen, lässt ihn die Frage stellen, welches Glücksgut wahrhaft sättigend, restlos befriedigend sei. Wir stossen hier auf den immer wieder zitierten Satz: „Unruhig ist unser Herz, bis es ruhet in Dir, o Gott!“ Nur Gott kann dem glückverlangenden Menschenherzen volle Ruhe und Befriedigung geben; er ist allein das höchste Gut, das „summum bonum“ dem alle anderen Güter, die nicht gleich Gott unveränderlich und ewig sind, nachgeordnet werden müssen. Die Formel, die sich daraus als das Fundament der Güterethik Augustinus ergibt, heisst: Die irdischen Güter soll man verwenden, nicht aber geniessen; Gott soll man geniessen, nicht verwenden! Die solcherart klar herausgearbeitete sittliche Wertordnung besitzt nach Augustinus gesellschaftlich prägende Bedeutung. Sie formt Gemeinschaften (civitates). Da das höchste Gut ein objektiv fixierter Wert ist, gibt es für die „Menge“, die ja eine Zusammenordnung von Einzelpersönlichkeiten darstellt, keine andere Beseeligung als für das Individuum: nämlich die Teilnahme am höchsten Gut, an Gott. Augustinus sagt demgemäss: „Es ist eine Menge, welche selig ist, dies nur durch die Teilnahme an dem einen Gotte“ (De civ. Dei IX, 15). Daher bilden diejenigen Individuen, die dem höchsten Gute anhängen, eine Gemeinschaft: die civitas coelestis. Das höchste Gut ist ihr überindividuelles Einigungs- und Formungsprinzip. Aber auch eine falsche Wertordnung, die entweder Gott überhaupt als Wert ausschliesst oder aber ihm eine nicht gemässe Rangstellung zuweist, hat gesellschaftsbildende Kraft. Sie formt die civitas terrena — jene geistige Gemeinschaft, die ob ihrer falschen Wertordnung unselig genannt werden muss.

Eine Gleichsetzung der beiden civitates mit Kirche und Staat hat der hl. Kirchenvater selbst nirgendwo vorgenommen; sie wurde ihm vielmehr von üblen Interpreten, die unbedingt staatsfeindliche Tendenzen aus dem augustinischen Schrifttum herauslesen wollten, unterschoben. Unter diesen falschen Ausdeutungen sind in erster Linie Gierke und Chamberlain zu nennen. In Wahrheit ist Augustinus nicht nur kein Staatsfeind, sondern er erklärt den Staat ganz ausdrücklich als ein „Gut“ (bonum); er spricht die Ueberzeugung aus, dass „die Reiche der Menschen durch die göttliche Vorsehung gegründet werden“ (De civ. Dei V, 1) und ruft aus: „Der Staat, der uns

fleischlich geboren hat, er bleibt. Möge er auch geistlich geboren werden und mit uns zur Ewigkeit hinübergehen" (Serm. 105, 7, 9). Augustinus Polemik richtet sich stets nur gegen jene Staaten, die nicht „geistlich geboren“ sind, namentlich gegen den heidnischen Römerstaat, den er „das Haupt der civitas terrena" (De civ. Dei XV, 5) nannte.

Anfang und Urbild des Staates sieht St. Augustinus in der Familie. Er schreibt: „Da die menschliche Familie der Anfang oder ein Teil des Staates sein muss, jeder Anfang aber auf das Ende seiner Art und jeder Teil auf die Unversehrtheit des Ganzen, dessen Teil er ist, ausgerichtet ist, so ergibt sich daraus, dass der Friede der Familie mit dem Frieden des Staates, d. h. mit der geordneten Eintracht unter den Bürgern, die im Staate befehlen, und denen, die darin gehorchen, im Einklang stehen muss" (De civ. Dei XIX., 16). In diesen Sätzen kommt das spezifisch familiäre Element seines Denkens zum Ausdruck; er begnügt sich nicht — nach aristotelischer Weise — damit, die Familie im historisch-genetischen Sinne als Anfang des Staates zu bezeichnen, vielmehr behauptet er implicite eine strukturelle, artliche Gleichheit von Staat und Familie — gemäss dem in beiden Sozialkörpern geltenden Bausetz der „geordneten Eintracht des Befehlens und Gehorchens". Im Gegensatz zu anderen Kirchenvätern lässt Augustinus im Hinblick auf die sozial-architektonische Bedeutung der Ueber- und Unterordnung selbst für den Paradieszustand eine Gleichheit von Mann und Weib nicht gelten. „Man darf auch nicht glauben, dass die Frau vor dem Sündenfalle nicht bestimmt gewesen wäre, den Mann als ihren Herrn anzuerkennen und sich ihm dienend beizugesellen" (De Gen. ad litt. 11, 37, 50). Allerdings hat Augustinus andererseits die menschenunwürdige Form der Unterordnung unter irdische Befehlsgewalt der Unterworfenheit unter die Sünde gleichgeordnet, indem er erklärte: „Kein Mensch ist seiner Natur nach, so wie Gott ihn ursprünglich schuf, Knecht eines Menschen oder der Sünde" (De civ. Dei XIX, 15).

Einer der häufigsten Vorwürfe, die man Augustinus macht, ist der, er habe die Ehe entwertet, ja als etwas Unreines und Lasterhaftes verdammt. Dieser Vorwurf ist unverdient; denn der hl. Kirchenvater steht nicht an, ausdrücklich zu versichern, dass die Ehe kein „Uebel", sondern ein „Gut" sei (De nupt. et conc. 2, 38). Er geht sogar noch um einen Schritt weiter und fordert die Anerkennung der bräutlichen Verbundenheit Josephs und Marias als vollwertige Ehe (De nupt. et conc. 1, 12). Joseph solle, meint er, in dem gleichen Grade Vater Jesu genannt werden dürfen, wie Maria Mutter Jesu genannt wird (Serm. 51, 26). Das Fehlen des Fleischesbandes bildet für Augustinus keinen Grund, den Ehecharakter der Beziehungen Josephs und Marias in Abrede zu stellen; denn er hält die „freiwillige Zuneigung der Seelen"

für das die Ehe konstituierende Moment und meint, es sei gerade die Josephsehe, die wie eine „brüderliche Gemeinschaft" geführt wird, die herrlichste und erhabenste Form der Ehe.

St. Augustinus ist wiederholt als Kronzeuge der Staatsvertrags- und Volkssouveränitätslehre geführt worden. Zulässig ist das wohl nur, wenn man diese Lehre in sehr sublimiertem Sinne versteht. Es können dann Augustinus Ausführungen über den Gesellschaftsvertrag (pactum societatis) und seine Befürwortung der Demokratie für reife Völker geltend gemacht werden. Vom „pactum societatis" ist in den „Confessiones" (3, 8) die Rede. Es heisst dort: „Vergehungen aber, welche gegen menschliche Sitten und Gebräuche verstossen, müssen unter Berücksichtigung der Verschiedenheit dieser Sitten vermieden werden, damit, worüber ein Staat oder ein Volk unter sich übereingekommen ist (pactum inter se civitatis) und was Gewohnheit oder Gesetz gefestigt haben, nicht durch den Frevelmut eines einzelnen Bürgers oder eines Fremden verletzt werde". Aus dem Zusammenhang geht wohl mit ziemlicher Deutlichkeit hervor, dass der Begriff des „pactum societatis" von St. Augustinus in einem recht weitreichenden Sinne gemeint ist — als ein in der natürlichen Ordnung verankertes soziales Grundgesetz. Die Empfehlung der demokratischen Staatsorganisation für Völker, die dafür reif sind, findet sich in der Schrift „De libero arbitrio" (1, 6, 14), wo es heisst: „Wenn ein Volk reif ist und so sorgfältig über das Gemeinwohl wacht, dass es die Wohlfahrt des Ganzen über die privaten Vorteile stellt, könnte dann nicht eine Verfassung geschaffen werden, wodurch es dem Volke gestattet wird, seine Behörden . . . selbst zu wählen?"

Zu den wichtigsten soziologischen Problemen, die Augustinus erörtert hat, gehört das Verhältnis von Kirche und Staat. In seiner Enzyklika „Ad salutem" rühmt Papst Pius XI. die kirchen- und papsttreue Gesinnung des hl. Augustinus. Solches Lob ist wohl am Platze gegenüber einem Manne, der den herrlichen Satz geschrieben hat: „Wer die Kirche nicht zur Mutter haben will, der kann Gott nicht zum Vater haben" (Serm. 4, 13). Auf der Inkarnation und dem Kreuzesopfer Christi ruht der Bau der Kirche. Darum ist sie so heilig und erhaben. Augustinus vergleicht in seiner bildhaften Sprache Christus mit Adam, die Kirche mit Eva und zeigt uns die „Mutter Kirche" als legitime Fortsetzerin des Erlösungswerkes Christi. Die hierarchische Kirche, die uns als rechtlich organisierte Körperschaft entgegentritt, ist nach Augustinus ein „Corpus permixtum", in dem Weizen und Spreu, wahre Christen und Scheinchristen sich nebeneinander befinden. Mit dieser Kirche tritt der Staat in Beziehung. Ueber die wesentliche Verschiedenheit zwischen der geistlichen Heilsanstalt der

Kirche und der irdischen Kulturanstalt des Staates äussert sich unser Kirchenvater in zwei lapidaren Sätzen: „Etwas anderes ist es um den Staat, etwas anderes um die Kirche“ (Ep. 134, 3) — „Ein anderer König ist es, der zum zeitlichen Leben führt, ein anderer, der zum ewigen Leben führt“ (Enn. in ps. 55, 2). Jede Vermengung der geistlich-kirchlich und der weltlich-politischen Sphäre wird von Augustinus scharf zurückgewiesen. Er will nicht, dass die Kirche als solche in den Staat hineinregiere, ebenso wenig aber duldet er ein Uebergreifen der Statsgewalt in den kirchlichen Bereich. Nur dahin geht sein Trachten, dass der Staat auch geistlich geboren werde und sich als Schützer der Kirche betätige. Die geistliche Geburt des Staates beginnt mit der Anerkennung des „ewigen Rechtes“, der „lex aeterna“ als Quelle alles staatlichen Rechtes. Ein Staat, der sich anderer Quellen für seine Rechtsordnung bedient, „muss von der Kirche mit Geduld ertragen werden“, aber „die Kirche kann mit ihm die Gesetze der Religion nicht gemeinsam haben, sondern muss hierin von ihm abweichen und den gegnerisch Denkenden lästig fallen, ihren Zorn, Hass und Verfolgungssturm ertragen“ (De civ. Dei XIX, 17).

Mit welcher unerbittlichen Strenge Augustinus über die ungerechten, vom „ewigen Recht“ losgelösten Staaten geurteilt hat, ist bekannt. Er nannte sie „grosse Räuberbanden“. Nichtsdestoweniger betonte er mit Nachdruck, dass die Christen auch den ungerechten Obrigkeiten Gehorsam schuldig sind, soweit dieser nicht einen Verstoss gegen göttliche Gebote bedeutet. „Die Ordnung der königlichen Gewalt“, schreibt Augustinus, „muss auch dann respektiert werden, wenn der König ein Tyrann ist“ (De bono coni. 14, 16). Und an anderer Stelle heisst es: „Einstmals gelangten Ungerechte zu weltlichen Aemtern; als sie ihr Amt angetreten und Richter oder Könige geworden waren, wozu Gott sie machte, um sein Volk zu züchtigen, . . . durfte ihnen der schuldige Amtsgehorsam nicht verweigert werden . . . Julian war ein ungläubiger Kaiser, ein Abtrünniger und ein ungerechter Götzendiener. Die christlichen Soldaten aber dienten diesem ungläubigen Kaiser . . . Wenn er jedoch verlangte, die Götzenbilder zu ehren und ihnen Weihrauch zu streuen, stellten sie Gottes Gebot über das seinige . . . Sie wussten sehr wohl den ewigen Herrn vom zeitlichen Herrn zu unterscheiden, aber dennoch waren sie wegen des ewigen Herrn dem zeitlichen untertan“ (Enn. in ps. 124, 7).

Diese kleine Blütenlese aus der soziologischen Gedankenwelt Augustinus vermag uns deutlich zu machen, wie sehr dieser Kirchenvater mit den grossen Problemen gerungen hat, die das Zusammenleben der Menschen in Familie, Gesellschaft und Staat zu seiner Zeit ebenso stellte wie heute.

DR. ALFRED MISSONG

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Gedenken wir des fünften Junis!

DAS hervorragendste Tageblatt unseres Landes, die New York „Times“, widmete viele Spalten der Ausgabe vom 18. Februar den Berichten über die diesjährige St. Patrick's-Feier am vorhergehenden Tage. An der Parade sollen sich, so schreibt das Blatt, nicht weniger als 60,000 Menschen beteiligt haben. Ausführlich erwähnt die „Times“ ausserdem die Beteiligung der höheren Geistlichkeit auch an der Parade und nicht nur an dem Festgottesdienst in der St. Patrick's Kathedrale. Und die deutschen Katholiken unseres Landes?

Vor fünfundzwanzig Jahren regte der C. V. die Veranstaltung von Bonifatiusfeiern an; nicht aus nationalistischen Gründen, sondern in der Absicht, die Glaubenstreue seiner Mitglieder zu befestigen und zu befördern in dankbarer Anerkennung dessen, was St. Bonifatius dem deutschen Volke bedeutet. Die Anregung fiel damals auf guten Boden; aller Orten wurden Bonifatiusfeiern abgehalten, meistens waren sie rein kirchlicher Art. Nach und nach schlief, was Brauch hätte werden sollen, wieder ein. Nicht so in St. Paul, wo auch heuer wieder Anstalten getroffen werden, das Fest in gebührender Weise zu begehen. Zwei Erzbischöfe, der verstorbene Erzbischof Austin Dowling und der gegenwärtige Oberhirt von St. Paul, der hochwst. John Gregory Murray, haben ihrerseits dieser Feier jährlich von Anbeginn an und wiederholt Vorschub geleistet. Auch darf nicht vergessen werden, dass der damalige Apostol. Delegat und spätere Kardinal Falconio die Mitglieder des C. V. aufforderte, das Fest ihres grossen Schutzheiligen zu feiern. Bei einer Gelegenheit erklärte er öffentlich, er habe auf seiner Europa-Reise Fulda nicht nur besucht, sondern dort ganz besonders auch für den C. V. am Grabe des Apostels der Deutschen gebetet.

Wie die Dinge heute liegen, sollten wir unsere Gebete mit den Gebeten der Katholiken eines grösseren Deutschlands vereinigen. Könnte es eine passendere Gelegenheit, das zu tun, geben, als das Fest jenes grossen Angelsachsen, der das Kreuz in den Wäldern Deutschlands aufpflanzte und das Fundament legte für jene Grösse, die im Heilig Römischen Reiche deutscher Nation zum Ausdruck gelangte? Eintausend Jahre wurde das Reich alt; offenkundiger Beweis, dass die Verbindung des Germanentums mit Rom den deutschen Völkern zum Segen gereichte. Und Winfried-Bonifatius besiegelte seine Liebe zum deutschen Volke sowohl als auch seine Glaubenstreue mit seinem Blute.

Möge daher die Bonifatiusfeier wieder aufleben im Central Verein! Das gegenwärtige Jahr ist dazu besonders geeignet, weil heuer die deutschen Bistümer Salzburg, München-Freising, Regensburg und Passau ihre Zwölfhundert-Jahr-Feier begehen: im Jahre 739 nach Christi Geburt hat der heilige Bonifatius das damalige altbayrische Gebiet in vier Diözesen geteilt.

Flüchtlingslos.

DANTES Klage über das harte Los, fremdes Brot zu essen und fremde Treppen zu steigen, wird auch heute wieder laut. Für den grossen Florentiner hielt es nicht schwer, wenigstens Unterkunft zu finden in der Fremde; heute dagegen verschliessen sich nur zu viele Türen gegen die Flüchtlinge. Aus der Schweiz schreibt uns ein Oesterreicher, dessen Name vielen unserer Leser bekannt sein dürfte:

„Meinen Plan der Auswanderung nach den U. S. A. musste ich schweren Herzens vorläufig aufgeben. Jetzt steht Brasilien im Vordergrund, aber die Schwierigkeiten sind auch da phantastisch gross. Die Art und Weise, wie die demokratischen Staaten mit den von Hitler verfolgten Menschen umspringen, ist ein wirklicher Skandal. Wir werden wie Aussätzige behandelt.“

Als eine der grossen Errungenschaften des Liberalismus galt die Freizügigkeit. Sie blieb gerade so lange bestehen, wie sie der kapitalistischen Wirtschaft zum Vorteile gereichte. Man könnte darauf gestützt eine Variation über den alten Vers schreiben: „Wenns Geld aufhört ist d' Freundschaft aus.“ Heute streuben sich dieselben Staaten, die einst die Freizügigkeit über die Puppen lobten, selbst etlichen tausend Flüchtlingen politischer und religiöser Art ihre Tore zu öffnen!

Kardinal Bertram über Gesinnungspflege.

ALLZU viele katholische Vereine vegetieren bloss; die verantwortlichen Männer beklagen sich dann wohl über Gleichgültigkeit von Seiten dieser oder jener, wo es doch in vielen Fällen angebracht wäre, eine Gewissensforschung vorzunehmen. Mögen folgende Äusserungen Kardinal Bertrams dazu beitragen, in den Herzen recht vieler Mitglieder des C. V. die Gesinnung zu fördern, von der hier die Rede ist. Der Kardinal-Erzbischof von Breslau erklärt:

„Vereine erscheinen mir wie ein werthvolles Gefäss, das seinen wahren Wert erst erhält durch den kostbaren seelischen Inhalt. „Der Geist ist es, der lebendig macht“, jener Geist, der Verlangen erweckt nach tieferer religiöser Bildung, der seine Freude findet in brüderlicher Hilfsbereitschaft und echter sozialer Gesinnung. Jener Geist, der uns den Willen einflösst, zu dienen dem Gemeinwohl und einander voranzuleuchten im Ringen nach sittlichem Gut. Es ist Hohes und Grosses, was die Kirche von den Vereinen verlangt. Erfassen sie das, dann bleiben sie immer lebensstark.“

MISZELLEN.

DIE vom St. Josephs Verein zu Mt. Angel, Ore., an uns geschickte Gabe für die kathol. Missionen verdient deshalb besondere Erwähnung, weil sie leider eine Ausnahme bildet.

Wiederholt haben wir im C. B. auf die Pflicht hingewiesen, besonders die aus Deutschland und Oesterreich stammenden, von der Heimat verlassenen Missionare zu unterstützen. Wollte nur jeder unserer Vereine etliche Dollar im Jahre für Missionszwecke einschicken, so würde die Gesamtsumme eine grosse Wohltat bedeuten für die Missionen.

Wie aus Philadelphia verlautet, legte der hochw. Henry J. Steinhagen, Pfarrer der dortigen St. Aloisius Gemeinde, das von ihm neunzehn Jahre lang versehene Amt eines Geistlichen Ratgebers des Volksvereins nieder. An statt seiner wird von nun an der hochw. Joseph L. Koenig, Pfarrer der St. Ludwigs-Gemeinde, das gleiche Amt bekleiden.

Zu Ehren beider hochw. Herren veranstaltete der Verband eine Festmahlzeit. Dem ausscheidenden Geistlichen Berater wurde bei dieser Gelegenheit eine Ehrengabe in Gestalt eines Bildes der Allersel. Gottesmutter überreicht.

Pfarrer Koenig ist durchaus kein Neuling in der Bewegung; wie der Lechatal-Verband so kannte ihn auch der Philadelphia Volksverein bereits als einen der Ihren.

Dem besonders in Texas in so gutem Ansehen stehenden, im Januar d. J. in der Schweiz verstorbenen Pater Johann Baptist Nigg, O.S.B., widmete der Einsiedler *Anzeiger* einen Nachruf, dem wir folgende Angaben entnehmen:

„Im Frühling des verflossenen Jahres fühlte er, dass seine Arbeitskraft bedenklich nachliess. Er suchte Erholung in der Heimat und kam in sein Dörfchen am See (Gersau, in dem er am 14. Juni 1872 geboren war), wo so milde Lüfte wehen. Aber sein Lungenleiden wollte sich nicht recht bessern. Einige Wochen war er dann im Spital in Luzern. Von dort wünschte er ins Kloster Einsiedeln zu kommen, wo er gastliche Aufnahme fand. Schliesslich aber fand man den Aufenthalt im Sanatorium in Unterägeri als das Geeignetste. Aber sein Leiden war schon zu weit vorgeschritten. An seinem alten Namenstag, am Feste des hl. Marzelus, rief der Herr seinen Diener zu sich. Sein Wunsch geht nun in Erfüllung, nämlich bei seinen Mitbrüdern in Einsiedeln seine letzte Ruhestatt zu finden. Vergangenen Mittwoch (d. 18. Januar) um 8¼ Uhr wurde sein Leib in die Klostergruft gesenkt.“

Im Lechatal habe die letztjährige Generalversammlung nicht nur einen guten Eindruck hinterlassen, sondern auch Früchte getragen, schreibt uns ein geistlicher Herr aus jener Gegend:

„Es ist wirklich erstaunlich, welche Folgerungen sich aus dieser Tagung ergeben haben für viele unserer Nachbarn, insbesondere Bethlehem. Es ist wohl wahr, das neue Vereinshaus dort hat dazu beigetragen, die Leute besser zusammen zu bringen. Jedoch, dass sie nicht nur Unterhaltung und Belustigung suchen, sondern begeistert singen, sich an unsern Versammlungen beteiligen, an 'Discussion Clubs' teilnehmen, geschlossen unser neues Waisenhaus besuchen und Gaben beitragen, ist sicherlich ein Erfolg der vielen von der Jahresversammlung gebotenen Anregungen.“